

THE  
**PANOPLIST,**  
AND  
**MISSIONARY HERALD.**

No. 9.

SEPTEMBER, 1818.

VOL. XIV.

**BIOGRAPHY.**

**MEMOIR OF THE REV. ALVAN SANDERSON.**

THE Rev. Alvan Sanderson was born in Whately, Mass. Dec. 13, 1780. His father is Deacon Thomas Sanderson, and his mother, Lucy, daughter of the late Deacon Asahel Wright, of Deerfield. Alvan, their fourth son, was, with his brothers, trained up under the immediate inspection of a fond and faithful father, in domestic employments. These are useful to form habits of industry, and create a taste for active life, until of suitable age to commence a course of academical study.

Nothing very uncommon appears to have marked the stages of his childhood, except a laudible steadiness and docility of temper, accompanied with an amiable disposition. These encouraged the hope that the expenses of an education would not be lost upon him; and that early culture would be abundantly compensated by a laudable proficiency in literary and moral improvement. While under the paternal roof, his parents had the satisfaction of witnessing in him a filial spirit, and an attention to regularity and wholesome discipline, not always found in those of his age. At sixteen he began his classical studies, first under a private instructor, and afterwards at an academy; and in 1798 he was admitted a member of Williams's College. Ardent in the pursuit of science, he passed through the various stages of collegiate exercise, invariably attentive to good order, and the laws of the institution. He recommended, by his example, that subordination to authority, and respect to the teachers of a public seminary, which is so commendable in youth, and without which the cause of learning cannot flourish within the walls of a college. But his devotedness to literature was not, it appears, from the influence of a mere speculative fancy, or from an ambition of rivalling those great adepts in science, who have their seats in the temple of fame; nor were his hours spent in turning over the pages of classic authors, purely that he might obtain a piece of parchment, containing what is called "The honors of College." He had something in view higher than mere ornament. Utility was the mark at which he aimed. To be furnished with talents for doing good, was the object which centred and determined his exertions for becoming a scholar.

It does not appear, that he had at this time, formed any fixed resolution of entering into the Christian ministry, should he live to complete his education. He appears to have considered this as a most sacred

employment, for which none are qualified and prepared solely by scientific acquirements, however large or distinguished; that, though he had a predilection for such a sphere of action, yet he would not venture into it without satisfactory evidence that he was a chosen vessel, a subject of sanctification, and a genuine disciple of the Savior. Though he did not, at this time, consider himself a true believer, as having passed from death unto life, or as being entitled to a place among the children of God; yet his mind was not a little directed towards serious subjects, and with feelings of interest correspondent to their acknowledged importance. His assiduity in classical study was not the best trait in his character. His mind, whether with true Christian sensibility or not, yet certainly with a considerable degree of feeling and earnest attention, was directed towards spiritual things, the word of God, and the vast concerns of the soul. His application to letters was so much the more commendable, as it did not absorb the whole of his mind, nor prevent his attending to the one thing needful. So much does he appear to have been under the influence of sober and contemplative habits of thought, and such importance did he attach to a life regulated by a good conscience and the fear of God, that he adopted means of promoting self-government, and obtaining an acquaintance with his own heart. Accordingly, at the commencement of 1802, which was his last year in college, he began what he terms "*a journal of his life*," the reasons of which he gives in the introduction of that series of notes, or memoranda, which was continued till after the close of his public labors in the Gospel ministry. He writes thus:

"*Friday, Jan. 1.* This being the commencement of a new year, I thought best to commence keeping a journal of my future life; and my prayer to God is, that it may be useful to me; that it may remind me of my duty, and afford me an opportunity of reflecting on my conduct. In this way I humbly hope to improve my life, and, in some measure, guard myself from temptation to sin." It might be supposed, that from a student in college, who begins or prosecutes his studies under such impressions, we may hope the best things, and that a calculation upon the most happy results will not be very likely to fail.

Young Sanderson was not so giddy with the flattering prospects of youth, nor so dazzled with those imaginary brilliant scenes into which unexperienced minds often fancy themselves about to enter, as to overlook the things of primary concern to an immortal being, a candidate for eternity. Neither was he insensible of the value of a good conscience, nor unconscious of the danger which surrounded him. He was not indifferent to the hopes of success, as a laborer for food to nourish the powers of intellect; but he esteemed his spiritual interest as of superior worth, and that he should be kept from wandering from the way of life.

Whether or not we consider him as he considers himself at this period, a stranger to experimental religion; it cannot be denied, that his tenderness of conscience, his solicitude for religious instruction, and his careful attendance on religious institutions were most favorable indications, and such as every judicious Christian parent will rejoice to behold in a son, whom he is endeavoring to train up for heaven. We are encouraged and delighted in following the steps of



this young man, not only to the recitation room, where nothing but ill health ever occasioned his absence; but to the place of religious worship, where his attendance was equally punctual. He was not only a constant hearer of the word, when preached, but a hearer who treasured the discourse in memory, and gave it an influence in his life. We find therefore in his diary, under date of Sabbath, March 7th, a sketch of the sermon for the day, preached from the words, "To-day, if ye will hear his voice, harden not your hearts." His reflections upon the subject are these; "Salvation is freely offered to those who will accept, —to those who will hearken to the voice of God. But, alas! most are unwilling to hearken, their hearts are hardened. I feel this to be the case with myself. I am prone to go astray, my heart is full of evil." The advantage he proposed to himself, and derived from being a hearer of the word, was practical improvement, that he might be as a man beholding his natural face in a glass, without resembling those, who afterwards go their way and forget what manner of men they are. The application of truth when suggested to the mind is the grand benefit to be derived from a dispensation of the Gospel. It is the principal point, in which most hearers are defective; but it was the happy means by which this attentive and laborious student appears to have made advances in the understanding of himself and his duty. This is not a mere article of useless furniture in a mind, catching at every thing, but not deeply impressed with any.

Mr. S. thought on religious subjects; and his thoughts reached, without overleaping, his own condition; for he was evidently not a little affected by such incidents as seemed to convict him of inattention to the commands of God. To illustrate this remark, his diary for Sabbath, April 11th, contains the following;

"I attended meeting this day, but not having time immediately after to write in my diary, I forgot the texts. Mankind are apt to pay too little attention to things of a religious nature. But this is acting a very foolish part. Religion is of infinite importance; and I hope and pray that I may have a disposition given me to embrace it from the heart." His custom was to note down all the texts for his diary, from which he had opportunity to hear sermons delivered. He also, during the remainder of his college life, entered in the same memorandum short sketches from his recitations, and other important articles which occurred in his occasional reading. This he adopted as an expedient for the safe keeping of those mental treasures, which were collected from the authors whose works were appointed or chosen by himself as the field of daily study. As he drew near the time of graduation, his feelings were such as might be expected from one of thoughtful sensibility, so apt to be moved with what is interesting and solemn. He was anxious to finish his literary course with reputation, and was most sensibly touched with the thought of quitting the scene of so much delight and improvement, and of separating from those who had aided or shared in his scientific researches.

Having at length taken an affectionate leave of his associates, he retired to his father's house, where he continued until the beginning of December, when he undertook a school during the winter, in attending to which he expressed much satisfaction with the business of instructing

youth, and wrote in his diary some very pertinent reflections on the importance of early education in the principles of religion. But though deeply engaged in teaching others, he did not lose sight of himself; and his solicitude for the welfare of those around him was commensurate with the concern he felt for the salvation of his own soul. The 13th of the month, being his birth-day, led him to the following reflection; "This day I have completed twenty-two years of my life. My days and years pass swiftly away. May I duly notice the lapse of time."

On the 24th of May, 1803, he commenced the study of Theology under the instruction of the Rev. Alvan Hyde, D. D. of Lee. In this place he pursued his studies with exemplary seriousness and diligence, till Sept. 13, 1804, after which he spent a few weeks with the Rev. Dr. Lyman, of Hatfield. During these engagements under the care of his highly respected instructors, he was not exclusively employed in the examination of theories. Though placing a high value on sound doctrine, and laboring diligently to obtain correct religious sentiments, yet it was in reference to sanctification of heart, and the influence of the opinions on the life; that while seeking for qualifications to teach others, he might teach himself also, and be made wise unto salvation.

As he advanced in knowledge, his personal experience became more clear and decisive, and his impressions more lively. These produced the encouraging hope, that he had passed from death unto life. Whether at any antecedent period, he had considered his religious exercises as any evidence of regeneration, does not appear. Neither is it very material whether those best acquainted with him shall think that the work of divine grace was begun before this year, which he accounted the time of his conversion. On this point, as the judgment is to be formed by the fruits exhibited, a person may be slower in drawing a favorable conclusion concerning himself, than truth would warrant; but many err on the other hand, in fixing an improper and exorbitant value on good feelings and ecstasies. At a former season we have seen Mr. S. earnestly hoping and praying for converting grace. We now find him expressing a hope, that this precious gift from above had been bestowed.

"Dec. 13, 1803. This is my birth-day. I have great reason to rejoice in God, and to praise him for his goodness in sparing me another year; for continuing to me the enjoyment of health, the exercise of reason, the necessities and comforts of life. But above all, I would rejoice and praise him, that he has, as I humbly hope, renewed my heart during the year past. O that I may be ever devoted to his service."

Being comfortably satisfied that such seed was sown in his heart, as would take root and bear fruit to the glory of God, he professed his faith in the Lord Jesus. But in this he proceeded with much fear and trembling, rather than a full assurance. Feb. 28, 1804, the following is noted in his journal. "Attended a church meeting, and was examined for admission. A very solemn transaction. I am not worthy to take a place among God's professing people. I have reason to believe that few, very few, are so hell-deserving as I am. O that God would be pleased, of his infinite mercy in Christ, to grant me pardon,



to warm my heart with divine love, and enable me to walk humbly before him. That he would help me to live a life of sobriety, watchfulness, and prayer."

The brethren of the church in Lee being satisfied in regard to his Christian character and religious affections, cordially received him into their number. His reflections upon this occasion are as follows: "March 18. This is a day ever to be remembered by me. On this day I publicly professed the religion of Jesus. I professed to be a believer in Christ. I covenanted to walk with God. I consider this the most solemn transaction of my life. O that God would enable me to live answerably to my profession, to be an ornament to religion, to keep myself unspotted from the world, to exercise true humility, to maintain a close communion with him, to live a life of prayer and devotedness to him, to feel my unworthiness and entire dependance, to make a wise improvement of every dispensation of Providence, to be useful and wholly devoted to the service of Christ, and in all things to have an ultimate reference and supreme regard to the glory of God. And wilt thou, O merciful God, be pleased to take me into thy care and keeping; shield me from harm, guard me from temptation, or succor me when I am tempted; pour out thy Spirit upon me, and may I ever be resigned to thy will. Grant that pride may no more have dominion over my heart. O Lord, I commit myself, an unworthy and hell-deserving creature, to thee. Be pleased, I humbly pray thee, to have mercy on me, for the sake of Jesus Christ thy Son."

From this specimen of devotion, the reader may judge of the character of his religion, and its probable efficacy as an internal and active principle. His expressions mark a humble heart, powerfully feeling its own insufficiency, and devoutly relying on the grace of the compassionate Savior. In this suppliant and self-abasing temper of mind he took his stand on the side of that cause which he had chosen, and in which all his desires were centred.

At a meeting of the Berkshire Association, Oct. 17, 1804, he was examined and approbated as a candidate for the Gospel ministry. Recording this event he adds, "O that I may be prepared for so great a work. I am wholly insufficient of myself. Without divine assistance I can do nothing. May I be enabled to go to God daily, and implore his aid. May I at all times feel my unworthiness, and entire dependance, and continually walk before God, be divested of all pride, and all hypocrisy. May I be delivered from the fear of man that bringeth a snare, and be faithful and successful in my Lord's service. Let the glory of God, and the good of my fellow-men, be always my ruling motive."

Mr. S. found a ready admittance to the wide field of labor among the churches and destitute parishes of New England and New York. Before he was a settled pastor, he preached with acceptance, and apparently with profit, during the space of nearly four years; in which time he fulfilled two or three missions in Vermont, and the District of Maine. His engagements were attended to and completed with the most scrupulous fidelity, in the spirit and recollection of one who keeps an eye on his great account. In the winter of 1807, having been

requested to undertake a mission to the District of Maine in the season ensuing, and, after some deliberation, having accepted the appointment, he was ordained to the work of the ministry preparatory to his entrance on the duties of that solemn and laborious service. The occasion excited some tender feelings in the mind of Mr. Sanderson, expressed in his diary at that time; in which we notice the strong aspirations of his soul, and his supplications for direction and assistance from heaven, suited to the solemnities of the moment, and the work in which he was about to engage. "O Lord, I am unworthy of a place in thy vineyard; but such as I am, I desire to be devoted to thy service. I would commit myself into thine hand—O have mercy upon me; give me a humble, a contrite heart. Give me zeal and faithfulness in thy service. Grant me wisdom and prudence. Enable me to preach the Gospel faithfully, and to live conformably to its precepts. O Lord, go with thine unworthy servant; guide his footsteps in the path of duty; grant him restraining and quickening grace; enable him to give himself wholly to the work to which he is devoted. And may he be directed to keep in remembrance his unworthiness, and to look to the great Head of the church for direction and assistance."

In Feb. 1808, subsequently to finishing his mission in the District of Maine, he was invited to preach in Ashfield, Mass.; the advanced age of the Rev. Nehemiah Porter having rendered it desirable that he should be relieved of the burden of taking the whole charge of that people. The services of Mr. Sanderson were so acceptable to them, that in a few months they offered him proposals of settlement. On the 21st of April he received official notice from a committee of the town, that they had, almost unanimously, voted him a call to settle with them in the ministry. After solemnly seeking divine direction, and consulting with judicious friends, he decided that there were some conditions in the invitation, providing for a dismissal, if desired by either party, which would render a negative answer indispensable. When this was made known to the people, they promptly relinquished the objectionable articles, and an affirmative answer was immediately given. On the 22d of June, 1808, the pastoral relation was formed by aid of an ecclesiastical council convened for the purpose.

His duties to his flock occupied his time, and engrossed the sensibilities of his heart. In their afflictions he was afflicted; he sympathized in their sorrows, and rejoiced in their welfare. On occasions in which he thought his public performances had not possessed a warmth suited to the solemnity of the subject, his reflections on his own unworthiness and coldness, and his earnest supplications for pardon, showed his estimation of the responsibilities of his office, and his anxiety to be a faithful watchman over immortal souls. He enjoyed many encouraging evidences of a blessing from heaven upon his labors. His people gave a laudable attendance on his ministry, and exhibited much personal attachment, which he assiduously employed for their spiritual improvement; that through his influence and exertions their souls might be saved in the day of the Lord Jesus. His desire was to be spent for them. The strength of his benevolence towards them urged him to exertions which broke down a constitution not capable of sustaining extreme fatigue.



On the 3d of February, 1814, at a public lecture in which the assembly was very large, after the pronouncement of an elaborate discourse, he felt an unusual weariness, as the immediate consequence of his efforts in speaking. This was followed the next day by a spitting of blood. This symptom frequently occurring within a few days, excited some alarm, but did not induce Mr. S. entirely to suspend his public services. On Lord's day, Feb. 13, he was unable to preach, and soon after an entire suspension of ministerial labors became indispensable. From a journey, undertaken as a means of restoration, he returned in the month of June, and was soon after attacked by a copious hæmorrhage, which so much reduced him that his life was despaired of. Providence, however, had ordained a lengthening out of his tranquillity, and raised him up, not indeed to resume his public pastoral labors; but to do something where he greatly desired to do much, as a helper of souls in the way to heaven.

His confinement was not long, though for a time it assumed a threatening appearance. When it became evident that he could not soon, if ever, again undertake public speaking, his concern for the religious interests of his people would not permit him to stand in the way of their enjoying active services in a successor. He accordingly requested a dismission, which was granted by advice of a council, called to ordain another pastor.

With comfortable, but not robust, health, he conscientiously inquired, how he might use the little strength remaining most advantageously to those interests which lay nearest his heart. In the result he established a Grammar school near his house in Ashfield, which flourished under his personal instruction, until within a few weeks of his death. The winter before his decease, some complaints subjected him to considerable inconvenience without producing much alarm. These having subsided, a disordered state of the lungs succeeded. A consumption gradually advanced, and finally bore him away to the land of silence, whence he now speaks to us, in the devout affections and humility of his life. While death was silently approaching, and his system sinking under the weight of disease, his mind was calm, and his faith and hope were in God. He kept his eye fixed on that world which is a blessed asylum from the pains of the present life, and an eternal resting place for the weary feet of those, who have been truly pilgrims and strangers on earth. His mind was not remarkable for ecstasies, at any period of his sickness; but a heavenly composure and serenity attended him through the painful process, which finally terminated on the 22d of June, 1817, in the 57th year of his age.

Mr. Sanderson's life was comparatively short, yet long enough to produce for the instruction and comfort of his relations and acquaintance an example of Christian piety and ministerial fidelity, displaying the power of grace and the excellence of religion. His person was rather below the middle stature, his temper was mild, his manners affable, rather distinguished for gentleness and courtesy to all. His intellect, though not of the first class, yet by the unanimous testimony of his acquaintance, was truly respectable. His application to study was that of a man searching for truth, such as will make men wise unto salvation. His mode of sermonizing was clear and convincing in the ex-

hibition of doctrine, though not fascinating in style or manner. In all departments of his sacred employment he was serious and judicious, desiring to leave a good impression on those with whom he was conversant. His brethren in the ministry will witness, that in his intercourse with them he was always conciliating and instructive. He possessed a tenderness, a sensibility, and freedom of address, eminently adapted to the offices of friendship and the enjoyments of social life. Among his people he was serious, familiar, sympathetic and obliging; was much in their society, a large proportion of his time being spent in parochial visits, which were so divided among the scattered population of his parish, that they showed the interest which all had in his affections. For these purposes he had more leisure than most clergymen, resulting from his freedom from domestic cares.

Although his salary was small, so well was it managed by prudence and economy, that, together with some little patrimony, it enabled him to procure a decent library, to be liberal in deeds of charity, and to accumulate something for appropriation to such objects as he wished to patronize. As his near relations were above want, he considered himself at liberty to devote his property to public uses. Accordingly, it was principally disposed of in the following bequests; viz. To the church in Ashfield, to purchase a Bible, twenty dollars; to the religious society with which he had been connected, for the support of a pedobaptist congregational minister, four hundred dollars; to the Hampshire Missionary Society, two hundred dollars; to the American Board of Commissioners for Foreign Missions, three hundred dollars. The remainder of his estate he committed to the care and management of Trustees, for the continuance of the school, which he had begun under encouraging auspices. This last item is expected to amount to fifteen hundred or two thousand dollars. Thus did he finish his stewardship on earth; having recognized his relationship to the dust, and commended his spirit to the mercy of that God who gave it, in the assurance there shall be a resurrection both of the just and the unjust.

## RELIGIOUS COMMUNICATIONS.

### LETTERS TO A FRIEND. NO. II.

DURING the week past I have seen such painful conflicts, had such discoveries of my deceitful, sinful heart, felt myself under such clouds of darkness and unbelief, that, consequently, my mind has been in a degree confused and distressed. Every thing in which I engaged, or reflected on, seemed to be done with a wrong temper, or with wrong motives; and the effect has been sorrow and mourning; and viewing every thing on the dark side has brought dejection and melancholy. Did I generally feel so, and were this my natural disposition, I should not think myself competent to form a correct judgment, or take an active part, in any thing. How, I exclaim, shall I draw a just conclusion, or do that which is right in the way of duty, when there is within me no source of good, or foundation for the exercise of Christian virtues. "The whole head is sick, and the whole heart faint."



If the result of these frequent and painful discoveries bring me to distrust and abhor myself, and effectually convince me that I can do nothing good without divine assistance,—if my heart is effectually broken, and I am brought to the feet of Jesus; if I can throw myself at the footstool of that Almighty Power whose infinite mercy “will not break the bruised reed, nor quench the smoking flax,”—then I may hope I shall not be entirely rejected, or cut off as a withered branch. Then, I shall not be left to apostatize, or take to myself other spirits more wicked than myself. But I am afraid I do not yet feel my own nothingness, and am not willing to be dependant. I fear I do not know the effects of that divine love, which leads its possessor to seek the honor and glory of God, and submission to his will, as the chief concern, and which would produce a fair exhibition of the Christian character, or a discharge of the social duties of life with a proper temper; the duties of a friend, a daughter, or a sister. These duties appear so weighty, and I am so borne down by their pressure, that I sometimes tremble and am ready to faint under the burden.

In either of the relations above mentioned I discover my great deficiencies. My disposition is uneven, at one time much elated, at another much depressed. Should all my religion be selfishness, and my profession only a pretence, how great would the deception be found, when once the mask is thrown off. Whether this be a suggestion of the great adversary, I cannot determine; but these have been my thoughts, more especially of late. The variations of my mind and the inconsistency of my practice, almost induce me to say, that there is no principle of divine life within me. When I consider what a Christian ought to be, and I see the way in which such an one should walk, the temper he ought to have, the practice by which he ought to be discovered, I find a heart averse to all that is holy and right, continually leading me astray, and leaving me to taste the fruit of my folly.

At other seasons a ray of hope springs up in my soul, and even in my trembling anxiety I rejoice in the smile of that Savior who loves his people with an everlasting love. Then in nothing else do I wish to boast, but in the belief, that God has condescended to work within me those affections, which will prompt me to exhibit a fair example of Christian character, and make me an unwavering friend to the temporal and eternal interests of my connexions and those around me. Nothing but this will fix a foundation for mutual friendship, and constant improvement. Nothing but this can either implant or sustain a sympathy in the joys and sorrows, to which the friends of Jesus are subject, while in this field of warfare. At one time, they are rejoicing in a little victory, or partaking of a little refreshment; again, they are suddenly cast down, as if to rise no more. Now rejoicing in hope, and presently sinking almost in despair.

Nothing but this one spirit can produce that reciprocation of feelings and interest, necessary to make friendship lasting, or any species of society desirable. I dwell upon this, because I consider it the only proper basis of the subject of our contemplations: but what shall I say more? When you find me to be different from this, then forget me.

Yours, &c.

For the Panoplist.

## QUESTION CONCERNING ORDINATION.

ORDINATION to the Christian ministry, it is believed, is "with the laying on of the hands of the presbytery." Will you, Mr. Editor, give the question a place on your pages. It is thought to interest the order, purity and peace of the churches. What is a presbytery, as authorized in the New Testament? How are the elders of it designated? Are they the elders of a certain known district, as a city, or a county, united to administer the authority given by Christ to be exercised in his church by the eldership? Or are elders, however locally situated, ex officio, capable of becoming a presbytery, by organizing themselves into an ecclesiastical council? Or, will *letters-missive* from a church invest them with presbyterial authority? If neither of these alone be sufficient, will both together warrant an ordaining council to lay hands on a brother, to consecrate him to be an elder of a church?

In these queries the brethren are not mentioned. Their right to make a portion of a presbytery is not doubted. And it is not wished needlessly to extend the question, to which an answer is desired. For the same reason it is not thought necessary to connect with it any inquiry respecting the authority of evangelists, or missionaries, employed where a church is not organized. The simple question, to which a lucid and Scriptural answer is earnestly requested, is, Who are the elders that form a presbytery authorized, according to apostolic example and precept, to ordain an elder of a church of Christ? Are they any others than those to whom the exhortations apply? "Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God." "Feed the flock of God which is among you, taking the oversight thereof."

INQUISITOR.

## REVIEW.

CXV. *A Sermon preached at Lenox, at a meeting called for the purpose of forming a county Education Society, Auxiliary to the American Society for educating Pious Youth for the Gospel Ministry; July 6, 1818. By HEMAN HUMPHREY, Pastor of the Congregational Church in Pittsfield, (Mass.)* Pittsfield: Phineas Allen. pp. 32.

HAD a discourse with the above title appeared in our country twenty years ago, it would have been a subject of general astonishment. Hundreds, who might by accident have cast their eye on the title-page, and who seldom examine any serious subject further than this, might have been prompted by curiosity to turn forward a leaf or two, and see what could be advanced on an occasion so novel. If these had condescended to read it half through, the best probable effect would have been to entertain their thoughts a few leisure moments; perhaps to present a fresh opportunity of raving at the zeal of fanatics, or the enthusiasm of mad-men. Instances are not wanting of similar bitterness even now. Every thing which brings the claims of Christianity before such persons, and forcibly shows their obligations to obey its commands and support its cause, will excite a portion of that rancor



which agitated the bosoms of those in the synagogue at Nazareth, when the Savior recounted to them the distinguishing mercies of God. Others, not less surprised than the former at the facts here narrated, would have risen from the perusal with very different reflections. They would have mourned over the desolations of Zion; would have seen with grief the spiritual famine which prevails in almost all lands; sighed for the destitute condition of their brethren, and perhaps endeavored to afford some relief.

So far as our country is concerned, the condition of its inhabitants was indeed widely different from the present state twenty years ago. The increase of our population beyond all former example since the days of Moses, and the surprising rapidity with which it is surpassing its religious institutions, certainly bear no resemblance to any facts recorded in modern history. But, if at the period above alluded to, we had not such a mass of people destitute of the means of religious improvement, neither was there much attention devoted to the subject of a supply, nor any anticipation of the alarming deficiency which now appears on every side. That a deplorable want of religious instruction now exists, is too plain to be denied. If great ignorance be still found on this subject, it must arise from a criminal neglect of the means of information. It is indeed but a short time, since the Christian community in this country began to awake from their long slumber, and open their eyes on the wretchedness around them. A few solitary individuals, it is true, have in every age, reproved the indifference and sought to arouse the energies of themselves and their neighbors; but they seemed at the time to labor almost in vain.

What has been done? More than 136 years have elapsed since the indefatigable Elliot translated the Scriptures into the language of the Indian tribes of New-England. Who were his successors, or how many of them exhibited an equal ardor? How were his exertions seconded by the American churches? Brainerd, whose frame was exhausted, and his soul breathed out in prayers for the salvation of poor pagans, had slept in his grave 60 years, before any one appeared desirous of wearing his mantle, of inheriting his devotion, or his inextinguishable zeal for the conversion of the Aborigines of our country.

Is it asked, why do we mention these men in this place? We answer; had professed Christians in general possessed any considerable portion of the self-denying virtues of these apostolic missionaries, had they uniformly regarded it as their sacred duty to aid in sending the Gospel to every creature, we should not now have had whole districts, counties, and almost whole states, living like heathens in a Christian land.

The discourse before us is founded on Matt. ix, 35—38. From the exordium we give the following sentences, as specimens of the spirit which breathes through every part of it.

"Infinite benevolence was embodied in the person of Jesus Christ. In him, it was not a glimmering and variable light, but the brightness of the sun, shining in his strength. Men 'beheld his glory, as the glory of the only begotten of the Father, full of grace and truth.' He pitied a world in ruin. He came down from heaven to 'seek and to save that which was lost.' 'He went about doing good.' He was a friend to the poor, and more than a physician to the sick. He had an ear, a heart, and a hand, for human suffering, in all its varied forms

His look was pure benignity. His touch was sight to the blind and hearing to the deaf; and his voice was life to the dead.

"But it was for the spiritual wants and maladies of our apostate race, that he felt the strongest yearnings of compassion. What pains did he take to instruct the ignorant, to disrobe the self-righteous, and to awaken the attention of all, to the sublime doctrines and pure morality of the Gospel. It was not in his nature to rest, when he knew that immortal minds were groping in darkness, and that immortal souls were perishing in sin around him. Much less could he remain inactive, when he saw thousands eager to receive religious instruction, while there were none to teach them. He, therefore, in the most obliging manner, received and instructed all who came to him. He "preached righteousness in the great congregation." pp. 3, 4.

"If Christ were now upon earth, my brethren; if he were to visit, in person, our new settlements, and to behold the destitute condition of our former neighbours, of our brothers and sisters, of our dear children, would he not be moved with compassion on them? If he were to explore the wilds of Africa; to travel through the length and breadth of Asia, and to touch at the populous Islands of the Indian and Pacific Oceans, would he not be moved with compassion? Nay, brethren, does he not, from the height of his throne, behold our countrymen, our kindred, the "bone of our bone and the flesh of our flesh," scattered as sheep without a shepherd in the wilderness? Is he unacquainted with the spiritual wants of either continent, or of the "isles of the gentiles?" Is he not moved with compassion on the perishing multitudes, and does he not solemnly address himself to us, in their behalf?" pp. 4, 5.

The writer has arranged the several subjects of his discourse in the following divisions.

1. "*There is an affecting and rapidly increasing demand for evangelical instruction.*"
2. "*There is a very great deficiency of duly qualified religious teachers.*"
3. "*The alarming deficiency can never be made up, even in our country, by the ordinary supplies from our public seminaries.*"
4. "*What is the duty of the American churches and people in this emergency?*"
5. "*What are the motives which should prompt them to action?*"

We regard the increased demand for religious instruction as one of the most favorable symptoms of this period. Formerly, the complaint has been, that if clergymen were well qualified, it was with difficulty that they could obtain employment. A deadly stupor seemed to have seized the hearts and closed the eyes of men concerning the salvation of their own souls, and the propagation of the Gospel. But praised be God, for the intimations of his mercy; if we mistake not, the dawn of a brighter day has arrived. To the sentiments of Mr. H. on this subject we give our unqualified assent.

"I speak here, in what I conceive to be the spirit of the text. I mean not merely to say, that millions and hundreds of millions of the human family *need* instruction, and that they are *actually perishing* for lack of knowledge; but that increasing multitudes, both at home and abroad, are ready to welcome the heralds of salvation, and that the way is evidently and rapidly preparing for the conversion of the whole gentile world. I say not, that there is a great work for some future generation to accomplish; that there is an immense field which at some distant future period must be occupied; but, "behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest." There are, in our own distant settlements, thousands of christians, fainting, weeping, praying and almost despairing of help. O how charming to the ears of such, is



the voice of a pious missionary. What a feast of fat things to their souls, is a single Gospel sermon! "How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth." There are, within our territorial limits, millions of people, who are as sheep without a shepherd. Hundreds of societies, recently organized, are already prepared joyfully to receive spiritual guides and teachers, and are anxiously looking to our churches and seminaries for the consummation of their desires, prayers and exertions.

"According to an estimate published in the city of New-York last year, there are not far from 200 such congregations in that state alone, over which ministers might, in all probability, soon be settled, could they be obtained; and I doubt not, that more than twice 200 new churches might be organized within two years, could a sufficient number of well qualified laborers be found for the work."\* p. 6.

Concerning the deficiency of religious teachers, several estimates have been already laid before the public. As these may not be in the hands of most of our readers, and as we think the following approaches as nearly to accuracy as the nature of the subject admits, we give it in the words of our author.

"To begin with the United States. Our present population may be estimated at about 9,000,000. It is ascertained, that the number of competent ministers in this country, of all denominations, does not exceed 2,500.†

"If we assign 1000 souls, upon an average, to each minister, which, in ordinary circumstances, is enough for the pastoral watch and care of any one man, we shall have 2,500,000 of our population supplied with competent religious instruction; leaving 6,500,000 souls, or enough for 6,500 congregations, destitute. If we assign 2000 to each minister, 5,000,000 will be supplied, and 4,000,000 will still be left as sheep without a shepherd.

"What a melancholy picture does this simple, unvarnished statement present, of the deficiency of spiritual laborers, even in our own highly favored country!

"But to be more particular. South Carolina contains half a million of souls, and but 50 well educated ministers, or *one, only*, upon an average, for every 10,000. An ancient and wealthy section of the State, of more than 900 square miles, has but one place of worship, (which is not used,) and there are, on this whole tract, no ministers of any denomination. You travel 120 miles on the road from Charleston to Savannah, without seeing a single church.

"Georgia contains more than 300,000 souls, and but fifteen competent religious teachers, of all denominations. There are in North Carolina but 45 qualified ministers for the service of no less than 600,000 inhabitants. In this brief and rapid sketch, I hardly need mention the deplorable destitution of the whole State of Louisiana.

"In East-Tennessee, says a distinguished missionary now in service, "there are 14 counties without one competent religious teacher." In Virginia, says a gentleman of undoubted veracity, during a journey of 130 miles, between the Blue Ridge and the Atlantic, I passed but *four* churches, and two of these were mere sheds. This, let it be observed, is the most ancient and populous section of that wealthy State, containing not far from 700,000 souls, and less than 40 ministers.

"A very respectable clergyman of Winchester, Virginia, writes thus to a friend in Massachusetts:—"In eight counties, containing 48,000 inhabitants, about

\* On this subject, see Panoplist, Vol. xii, p. 503. The article here referred to having been written two years ago, a considerable addition is now to be made to the number of candidates then stated to be wanting.

† By *competent* ministers, I do not mean those *only*, who have received a public education; but intend to include all, whose qualifications, however acquired, entitle them to the confidence of the public, as guides and teachers in the all-important concerns of religion. That hundreds, not educated in public seminaries, are included in the above estimate of 2,500, is evident from the result of a recent examination of *thirteen* triennial catalogues, of all the principal colleges in the United States, except Princeton. In 1812, only 1,305 ministers of public education were living, a considerable number of whom must, of course, have been laid aside by age and infirmities.

2000 are connected with the Presbyterians, Methodists and Baptists, and 46,000 belong to no religious denomination. In another section of the State, 53,000 people are equally destitute—and in another, 20,000, except, that there are a few Baptists and Methodists. In another district of fine country, compact, rich and populous, there are about 60,000 people, who are connected with no religious denomination whatever." The same clergyman, speaking of a tract of country west of the Alleghany, larger than the whole of Connecticut, Rhode Island, Massachusetts Proper, New-Hampshire and Vermont, says, that it contains but three educated ministers, and a handful of Methodists and Baptists. Another very intelligent and worthy clergyman, speaking of the western parts of Virginia and Pennsylvania, says, there are extensive districts, in which there is not, and never was a school—not half the adults, probably, can either write or read. Thousands never saw the Bible, or any other book, and never heard a sermon in their lives. One district, containing 40,000 people, has not a single fixed pastor. Another respectable gentleman describes a tract of country, 100 miles square, in Pennsylvania, where there is not one settled minister.

"In Maryland, only *three* ministers are found in the whole extent of eight contiguous counties.

"In 1816, a gentleman of respectability wrote thus from Indiana: "We have 65,000 inhabitants and but two Presbyterian ministers. Missionaries visit us, but the good seed withers for want of being watered." Missouri lately contained 50,000 inhabitants and but *four* ministers: Michigan 15,000 and *one* minister: Illinois 36,000 and *no* minister. Even in the District of Maine, there are more than eighty organized towns, with an average population of 1000 souls, destitute of well qualified religious teachers. In two of the oldest counties of New-Hampshire, no less than 44 towns are in the same deplorable condition.

"From Kentucky, a respectable missionary writes, under date of May 11, 1816, thus: "*Thirty*, and probably more of the counties have no Presbyterian ministers. Some of these counties contain from 8, 10, 12 and 15, to 18,000 inhabitants. There are many towns, in which reside the Judges, Attornies, Physicians and Merchants of the surrounding country, containing from 5 up to 12,000 inhabitants each, where no stated meetings are held, by any religious denomination." pp. 9—11.

In considering the duty of the American churches and people in this emergency, reminding them that "there is help in heaven;" that there are great and precious promises, and that the fulfilment of these promises is to be sought in the appointed way, by earnest, persevering prayer, Mr. H. shows the necessity of uniting exertions with our supplications.

"But probably this, after all, is not the greatest deficiency, with which the American churches are chargeable. There have, I doubt not, been more *prayers* than *exertions*—more good wishes *expressed*, than offerings *presented*. "These things ought not so to be." Why should we attempt to separate what "God hath joined together?" If we pray, we must be willing to *act*, and to *give*. In qualifying and sending forth spiritual laborers, men are, in a sense, "workers together with God." Though he does not need their assistance, he has made it their duty and their privilege, to act as instruments in his hand. To expect a blessing *without* means, when it is to be obtained only by the *use* of means, is absurd and impious. What if the husbandman should pray every morning and evening for a crop, independently of human labor? What if the new settler should pray, that green fields might take place of the dark waving forest around his dwelling, and then sit down and look for the trees to fall of their own accord? What if the mariner, after praying for deliverance from the fury of the storm, should abandon the helm, and quietly wait below for an answer? What if a missionary should pray daily and hourly for the salvation of the heathen around him, without making any efforts to "bring them to the knowledge of the truth?" And what if all the churches should pray without ceasing, for a full supply of spiritual teachers, and yet do little or nothing to qualify them for the service? This brings us directly to the point. The churches have a great *work* to do. While



it is the prerogative of God to renew the hearts of our youth, it is the duty of his people to employ every means for their conversion, as faithfully as if means alone could effect the change. While it exclusively belongs to the Lord of the harvest to send forth laborers, it is the duty of the churches to use as much diligence and zeal, in finding out and bringing forward suitable persons, as if every thing depended on their exertions." pp. 16, 17.

We very well know that considerable clamor has been raised, and unmeasurable scandal uttered against those, who demand public assistance for this and similar societies. Nor is it difficult to discover who are loudest in their execrations. They are the persons in every class of society who expend the most extravagant sums for useless or mischievous purposes. They are the men in lower ranks who think it no wrong to pay sixty or eighty dollars a year for ardent spirits; in the higher grades those whose frequent parties and entertainments consume thousands in a year, and sometimes in a few days. Men of these descriptions are not easily convinced that any injury arises from their profusion, because the property is their own. An appeal to the consciences of such persons, till Almighty power shall change their dispositions, would be but a waste of words.

Indeed, when we observe the immense fortunes of individuals, and the millions in the aggregate, squandered in vicious pursuits, devoted daily to idle amusements, or even hoarded to gratify "the rage canine of dying rich," we are sometimes inclined to think the millennium at a great distance. But in these saddest moments of dejection, let us not despair. Other indications in the moral world cherish the consolatory hope, that not many years, certainly not many centuries, will elapse, before the promised, and long-desired, morning will come. Without pretending to name the methods by which the wonder-working God will display his power, we think it not improbable, that an unusual efficacy will attend the means already in operation; and that among additional aids, the tide of wealth, which has hitherto flowed in the polluted channels of worldly ambition, and been consumed by the slaves of guilty passions, will be consecrated to the great Donor, in spreading the knowledge of his word.

It has been repeatedly demonstrated, that if each person would make a small and easy deduction from his expenses, one which would not require any painful sacrifice, an ample fund might be at once provided for every good work, which now solicits the aids of Christian munificence. On this point we subjoin a few remarks of Mr. H., which are fully justified by a plain calculation of the saving which could be made with perfect ease in a single county.

"Without presuming to touch a single bank share, or foot of land, or note, or bond, or flock, or herd, in the county, I could easily show, by the mere alphabet of arithmetic, how every call for charity might be met with surpassing liberality. It would require only a little extra exertion, with a few trifling retrenchments and sacrifices, to produce a charitable fund of eighty thousand dollars annually.

"Could my voice reach every ear in the county, I would say, Give us only what you can spare, and still be richer than if you gave nothing, and we will become obligated to pay at least twenty thousand dollars into the Lord's treasury. Nay, save and give us what is a thousand times worse than thrown away, and we will engage to support 100 pious indigent young men in their collegiate course. Make no retrenchments in the expenses of your tables, go on joining house to house and adding field to field, provide for your children and for the wants of old age; withhold nothing from the poor; give us barely the avails of three hours extra labor each

week, and it will amount, in this single county, to more than \$26,000 annually. Give us only a fifth part of what the law-suits of the county annually cost the inhabitants, and it will handsomely support 100 young men in college.\* Allow us but a single tithe of what is now most mischievously laid out for ardent spirits, and it will maintain at least 100 more. Nay, let us have merely the simple interest of what it annually costs this county, or any other, of equal population, to make sots, and beggars, and maniacs; to purchase dropsies, gout and fevers, early graves and everlasting contempt; give us barely the interest of the money which is thus expended, and we will engage to support thirty pious young men, in their preparations for the ministry." pp. 22, 23.

After the specimens of Mr. Humphrey's style already before our readers, we do not deem any analysis of it at all necessary. His sentences generally tell what he intended they should. They do not need the help of conjectures or labored interpretations to unravel their meaning. He thinks like a man who comprehends his subject, and is not afraid to declare what he thinks. In fine, in our opinion, he adheres very closely to a maxim once given to a public speaker, and which we wish to see more frequently observed; "Never rise to speak till you have something to say, and when you have done speaking, stop."

In conclusion we offer a few hints to those immediately concerned in imparting or receiving assistance of the Education Society.

1. To all who contemplate offering themselves as candidates for the beneficence of the Society, we would suggest the propriety, nay the indispensable necessity, of a thorough self-examination respecting their motives. Let no selfish or unhallowed design ever induce them to apply for aid from the funds, consecrated by the prayers and tears of those, who ardently long and wait for the salvation of their perishing fellow-man.

2. To those who advise others to seek charitable assistance is recommended a similar caution. Let them not encourage applicants, unless in their sober and deliberate judgment, these young men possess unquestionable talents, and earnestly desire the sacred employment with just sentiments of its magnitude, and from motives of the greatest purity and disinterestedness.

#### NEW PUBLICATIONS.

**The Spiritual Watchman.** A Sermon, delivered in Plattsburgh, N. Y. March 11, 1818, at the Ordination of the Rev. Samuel W. Whelpley, as pastor of the first Presbyterian Church and the Installation of the Rev. Stephen Kinsley, as pastor of the second Presbyterian Church in that place. By Daniel Haskel, pastor of a church in Burlington, Ver. And Charge by the Rev. S. Austin, D. D. President of the University of Vermont. Published by request of the elders of the churches. Plattsburgh: A. C. Flagg. 1818. pp. 18.

**The Testimony of Jehovah sure and perfect.** A Sermon, delivered in Salem before the Bible Society of Salem and vicinity, on the Anniversary, June 10, 1818. By Samuel Worcester, D. D. Salem; Thomas C. Cushing. 1818. pp. 24.

#### TO CORRESPONDENTS.

X. is received. His subject is well enough, but we do not think the illustration remarkably happy.

F.; C. H.; *A Reader*; "An Address to beneficiaries," &c. are received.

S. W. is under consideration; also the "Question" concerning justification.

Several obituary notices are received, and will appear in a future number.

\* It has been estimated, that in 1816, the *Law Tax* of this county, including costs of suits and loss of time in attending courts, amounted to about one hundred and ten thousand dollars.



If the writer of a string of "*Lines on the death of J. D. Fowler*," supposes that they are poetry, he must have totally mistaken the meaning of the term. Such a quantity of dull syllables, at war with number, and measure, and harmony, do not indicate that their author is any favorite of the muses. We would advise him to try plain prose, if he attempt to write again.

S. S. deserves credit for *good intentions* in sending us two letters. The first would certainly confer no honor on its author, nor the second much instruct our readers. The learned preceptor will not, we think, very much improve his pupils in composition. If they cannot write better than their master, they should be sent home.

## RELIGIOUS INTELLIGENCE.

### JOURNAL OF THE MISSION AT TILLIPALLY, CEYLON.

(Continued from p. 268.)

Sept. 22, 1817. Mr. Warren returned from Jaffnapatam to Tillipally. He appears to be gradually regaining his health.

24th. Mr. Warren is more unwell; and has raised a little blood from his lungs. It is evident the cool air of Tillipally at this season is injurious to him. He returned this afternoon to Mr. Mooyart's family at Jaffnapatam. It is very trying to our feelings, that we cannot have him with us at Tillipally during this season of ill health. As he must go from us, we rejoice that God has prepared for him the best of friends, who are deeply interested in his welfare, and willingly administer to his comfort.

Oct. 1. Met brothers Richards and Meigs at Mr. Mooyart's to consult on Mr. Warren's case. We were unanimous in the opinion, that it is expedient for him to go to Columbo by land, as soon as it is practicable. Dr. Nicholson, the military surgeon at Jaffnapatam, and other friends were of the same opinion. The principal design of his going to Columbo is, that he may avoid the approaching rains, which we have full evidence to believe would be injurious to him.

While Mr. Poor was absent, our schoolmaster came to Mrs. Poor, and expressed a wish to converse on the subject of vital religion. He appears to have a conviction of his sinful state, and need of a Savior, and conversed more freely and satisfactorily than heretofore.

Oct. 2. Mr. Warren came to Tillipally to make some arrangements for his journey, and to take leave of the family and people. We have had a precious season together; have been led to reflect on what God has done for us the last year, the time we have been on missionary ground. We think that few missionaries can enumerate more favors received in the same time, than have been bestowed on us. Notwithstanding all our unfaithfulness, we may hope that the blessing of God has rested upon us.

Oct. 3. This morning after family prayers, brother Warren addressed the people in a few words, (though he could but whisper to the interpreter,) on the subject of his leaving them, and of their accountability to God for the manner in which they improved what they had heard from him, concerning the way of salvation by Jesus Christ. Many people were present, and considerable interest appeared to be excited on account of his leaving us in such circumstances. After again commending ourselves to God by prayer, brother Warren took leave of us, and went to Batticotta, and thence to Jaffna, intending to set off for Columbo in a palankeen on Monday next. Whether we regard him as a member of the family, as a physician, or a laborer at this station, his sickness and his departure from us, even for a few months, are a sore affliction. But in this affliction we have many things to comfort us, especially that God is graciously granting to him enlarged views of divine truth, and filling his mind with unusual peace and resignation to the divine will. From his present appearance we indulge the hope, that his health will be, at least, partially restored, and that we shall again labor together at this station.

#### MR POOR'S JOURNAL.

Oct. 9. I went to Jaffnapatam to accompany brother Warren a short distance on his way to Columbo. We left Jaffnapatam in palankeens, at about 3 o'clock P. M. and travelled twenty miles. Early next morning we travelled 16 miles

and after the heat of the day was past, we separated from each other. Brother Warren appeared favorably affected by journeying.

15. This day, for the first time, I invited our schoolmaster, and two or three others who appeared to be desirous of obtaining religious instruction, to attend our weekly prayer meeting, that they might have opportunity for free conversation and inquiry. This was a refreshing season to us, and reminded us of meetings of a similar nature which we attended in our own country. We intend in future to admit to the privileges of this meeting those, who we think will be profited by them.

Oct. 18. This afternoon a girl of eight or nine years of age died in our hospital. She had been found lying under a tree in our garden in a famishing state. We are told she was an orphan, left with some property, which was in the hands of her uncle, and he cast her out that she might die, and he come into possession of her property. She had been so long without food, that all means used for her recovery were unsuccessful. She appeared deeply sensible of our kindness, and said that Mrs. Poor, who found her, and attended to her in her distress, was a god to her.

We have made exertions, but without success, to establish a female school. When Mrs. Poor has visited and conversed with the women on the subject, their usual answer has been, that there is no custom for girls to learn, and if they should, they would not be married.

Sabbath, 19. This being the first anniversary Sabbath of my coming to live among this people, I preached my first sermon and performed other parts of divine service in Tamul. Text 1 John, iii, 8. The subject of the discourse seemed to be understood by the people, and they were more than usually inclined to inquire about it. One asked why the devil was permitted to have so much power among men. Another, why God gave him such a wicked disposition. Our schoolmaster inquired, why the devil was permitted to have influence with those who are endeavoring to do good? It being very rainy at the close of morning service, I did not appoint a meeting as usual to be held among the people. But as the rain ceased, I went to a rest-house\* in the neighborhood, at which the head men of Tillipally and others usually meet for idle conversation, &c. I found but two men there; one of whom was a leading man in the parish. In the course of conversation he said, that he did not worship idols; that the people made use of images merely for amusement; and that the stories of the Brahmins about the heathen gods were lies. I presume he made these concessions thinking that it was the best way to prevent further conversation. Within a half an hour about twenty persons came. I asked many of them whether they admitted that these things were true, which I told them had been stated by one of their number concerning the heathen religion. Some, foreseeing that they might be called upon to defend their religion, reluctantly said, "yes." But all appeared to be chagrined that such concessions had been made. As they had the marks of heathenism on their bodies, I addressed them as men who supported a religion which they knew, and some of them confessed, to be false. After addressing them thus, their mouths were open to ask questions, and to urge many objections to the Christian religion, which led to much conversation. We have much reason to believe that many of these people are hypocrites, and are fully convinced of the falsehood of heathenism, but which they are interested to support.

Oct. 22. Visited a man in the neighborhood who appears to be near to death. In conversation with him I learned, that for three years past he has neglected the heathen religion, in consequence of some impressions made on his mind at a Catholic church, which he happened to visit when on a journey to another part of the island. His ideas of Christianity were very few. While I was conversing with him, he called his youngest son, who now attends our school, and placing him by his side, in a very formal manner committed him to our care, saying that he wished we would instruct and take care of his son. After praying with the man, he requested me to come and converse with him again.

27. On Saturday last went to Batticotta, that I might unite with the brethren and sisters there in celebrating the Lord's supper. The head men, who meet at the rest-house which I visited last Sabbath, sent to our house, and requested that

\* A small public building in which travellers may rest.



I would go and converse with them. My interpreter informed them that I was then absent, but would see them next Sabbath. Being sent for to Batticotta, I returned home on the Sabbath in consequence of the dangerous illness of our daughter, who has been sick for some days past.

28. Learn that brother Warren arrived at Columbo on the 18th instant, and that his journey, though in some respects unpleasant, on account of the rains, was beneficial to his health.

29. The sick man mentioned above, and whom I repeatedly visited, died this morning. I went to the house, and conversed and prayed with about twenty persons, the relations of the deceased.

*Sabbath, Nov. 2.* The number of persons who attend meeting at our house, has been increasing for several Sabbaths past. In the afternoon, according to appointment, met several head men and others at the rest-house. Many people came; some tarried a short time and went away. At one time about 50 persons were present, and the Manigar, the principal headman of the parish, said much in defence of the heathen religion. When conversing on the method of obtaining pardon for sin, a topic which we frequently urge upon their consideration, he advocated the doctrine of obtaining forgiveness by good works, especially by almsgiving. He afterwards advanced an idea, which is very prevalent among a certain class of persons; that all rich people will be happy after death, and that riches are tokens of God's favor. Their notion of future happiness is, that a person after death will be born again destined to be rich. When I repeated what God said in his word concerning rich men, he said, as he was in haste, he would converse further on the subject hereafter.

When reference was made to the conduct of the Brahmins, in refusing to converse with us, they said, that the Brahmins in this place were ignorant of their religion; but that some, who occasionally came from the coast, are able to explain and defend it. While we were conversing, a Brahmin came along, and though requested by the people, he declined saying any thing about his religion. On leaving the house, I told them I should come again next Sabbath.

*Nov. 5.* This evening we received a letter from Supyen, who returned from Candy to Jaffna last week. In his letter, which was read in the prayer meeting, he gave an account of his journey and present situation. At Candy he conversed with some of the head men about the Christian religion. They asked many questions, which, he observes, he will hereafter relate to us. They requested him to give them the whole story of the Christian religion in Cingalese, which he promised to do by sending them, immediately on his return, a Cingalese New Testament. In his letter he expressed very fully his attachment to Christianity. He informs us that he suffered much in his journey to Candy, and that he is now cruelly persecuted, and cannot long endure what is laid upon him by his relations. Quoting the words of Christ to his disciples, "When they persecute you in this city flee to another," he expresses a wish to go again to Candy, or Columbo, that he may be beyond the reach of his father.

7. This day finished covering the roof of the church, which we consider a great favor, as the heavy rains are about to commence. One of the most trying things we experience in our intercourse with this people is, to meet with a right spirit, their low cunning and dishonest tricks, which they seldom fail to practise in all our dealings with them. They are indeed "wise to do evil," and we have frequent occasion rightly to understand and practice the difficult duty enjoined by the Apostle, "Be ye angry and sin not." Learn that the Tamul types which we commissioned last year, are now ready to be forwarded to us from Calcutta.

*Sabbath, Nov. 9.* Had much conversation in the afternoon with the people at the rest-house, with some head men and others who assembled there. Observing the disadvantages arising from many persons conversing together at once, and from the attention being suddenly called from one thing to another, I told the people, that hereafter I would state to them one or two principles of our religion at a time, without being interrupted by them; and that afterwards they should have full opportunity to make objections and inquiries. To this they assented.

*Sabbath, 16.* Though it has been a rainy day, about 30 persons attended at the rest-house, in the afternoon. Succeeded in having a regular service, though I was frequently interrupted by the questions and observations of those present. Conversed with the people after preaching till dark. Some approved of what

had been said, others brought objections against the conduct of the Christians, and the practices of Roman Catholics.

*Saturday, 22.* Went to Batticotta to consult with the brethren on the expediency of brother Richards taking a voyage to Columbo, and thence to Bombay, for the benefit of his health. We concluded that it is expedient for him to go.

*Sabbath, 23.* While we were at dinner, the headman who built the rest-house, sent a servant to request that there might be no meeting at the rest-house, assigning as a reason, that some others regarded the day as a season of fasting, and could not attend the meeting. In answer to him, I said, that I was sorry he could not attend, but that I should hold a meeting for the benefit of others who could consistently come. P. M. Preached to the usual number of people at the rest-house. The man was present who requested that no meeting should be held.

24. Hearing that Supyen intended to leave his father secretly and go to Columbo, I sent a letter to him to dissuade him from his purpose, lest his enemies should have just occasion to charge him with improper conduct. I advised him to wait till God should open the way for him to be relieved from his sufferings, in a manner honourable to himself and the cause of Christ.

27. Received a letter from Supyen, in which he expressed, as usual, his love to Christ, and also his earnest desire to live with us. He requests us to write to him often, and to send him some religious books. He hopes soon to find an opportunity to escape from the watchful eye of his father, and make us a visit.

Received a letter by way of Bombay from Mr. Evarts, informing us of the remittances forwarded by the Fawn, to Bombay, for us and our brethren.

*Sabbath, 31.* At the rest-house, in the afternoon, had a larger audience than usual. Endeavored to answer at some length the question which has often been proposed in the course of my preaching there. Who is the Son of God? While stating some things from the Scriptures concerning the doctrine of the Trinity, they said that they also worshipped a Trinity; that three of their gods, Broomha, Vishnu, and Oorithren, are united in one. This led me to contrast the abandoned characters ascribed to these gods;—the quarrels and contentions among them, (which destroys the idea of unity,) with the holy character and unity of the Trinity of the Scriptures. They appear to be desirous to have us think that their religion is similar to ours.

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#### JOURNAL OF THE MISSION AT BRAINERD.

(Continued from page 388.)

*April 9, 1818.* A Cherokee woman, the mother of one of our boys, and very decent in her appearance, called on us for the first time. Being dressed neatly in

had been said, others brought objections against the conduct of the Christians, and the practices of Roman Catholics.

*Saturday, 22.* Went to Batticotta to consult with the brethren on the expediency of brother Richards taking a voyage to Columbo, and thence to Bombay, for the benefit of his health. We concluded that it is expedient for him to go.

*Sabbath, 23.* While we were at dinner, the headman who built the rest-house, sent a servant to request that there might be no meeting at the rest-house, assigning as a reason, that some others regarded the day as a season of fasting, and could not attend the meeting. In answer to him, I said, that I was sorry he could not attend, but that I should hold a meeting for the benefit of others who could consistently come. P. M. Preached to the usual number of people at the rest-house. The man was present who requested that no meeting should be held.

24. Hearing that Supyen intended to leave his father secretly and go to Columbo, I sent a letter to him to dissuade him from his purpose, lest his enemies should have just occasion to charge him with improper conduct. I advised him to wait till God should open the way for him to be relieved from his sufferings, in a manner honourable to himself and the cause of Christ.

27. Received a letter from Supyen, in which he expressed, as usual, his love to Christ, and also his earnest desire to live with us. He requests us to write to him often, and to send him some religious books. He hopes soon to find an opportunity to escape from the watchful eye of his father, and make us a visit.

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*April 9, 1818.* A Cherokee woman, the mother of one of our boys, and very decent in her appearance, called on us for the first time. Being dressed neatly in

the fashion of our country women, we hoped she had obtained from white people some knowledge of our God and Savior, as well as of our dress and manners. By sister Catharine, as interpreter, we soon found this woman willing to disclose her mind to us, and after some introductory remarks asked her if she had many thoughts about God, the Great Spirit. She replied, "I do not think much about him." We inquired if she thought herself a sinner? She answered, "No." Where she thought her spirit would be, when her body died? She did not know that it would be any where. In short, she appeared to have thought very little on these most important subjects, and to have little or no expectations of living beyond the grave. She was told some of the first principles of our most holy religion, and said she had never heard these things before. She appeared solemn, and somewhat affected, and before the close of the conversation, said she believed she was a sinner. She said also, that she was willing to leave her son here a great while; that he might learn all these good things.

O how shall we white people answer, when God inquires after our red brethren? Shall we use the language of some, and say, "it is of no use to preach the Gospel to them; they cannot be Christianized, or civilized." Or shall we, in the language of humble confession, say, We have taught them some of our innocent customs, and many, very many, of our bad ones; but as it respects the Gospel, most of them are as ignorant of it, as if no white man had ever set his foot on this continent. From what we have observed, we verily believe this to be the truth, as to the great body of the full blooded Cherokees, and with few exceptions it is little better with the half-breeds. Our observation induces the belief, that some of the Cherokees have a few correct ideas concerning the Supreme Being and a future state. Whether they have obtained these merely by tradition from their fathers, or from intercourse with the whites, we cannot determine; but even these few correct ideas appear to have little or no place among what may be called the lower class of this people.

Cases similar to the one which has occasioned these remarks very frequently occur here; and we think if Christians generally could see the condition of this people, as it really is, exertions for their relief would be increased an hundred fold.

There is nothing among this people to oppose the Gospel, except their ignorance, and the depravity of the human heart. They have not, as is the case with most heathen nations, a system of false religion handed down from their fathers, which must be overturned in order to make way for the Gospel. They are rather as the prophet foretold the children of Israel would be, "Without a sacrifice, and without an image; without an ephod, and without a teraphim."

*Sabbath, April 12.* In addition to our usual congregation were the Cherokees who attended last Sabbath, and some more. The afternoon sermon was shortened to give time to speak to them. Brother Reece interpreted. They were attentive and solemn while we were speaking to them, but after we had ceased and Br. R. had addressed them without our assistance, and according to the feelings of his warm heart, they appeared deeply affected. Numbers dropped their faces upon their hands, and some wept. The substance of his remarks, as we were afterwards told, was, that we, who had come to teach them, were good people, and sought the good of the Cherokees—that what we had to tell them was important truth, and deserved most serious attention; but it was to be feared that some came to meeting out of curiosity, and some to shew themselves, or their clothes, but this was wrong; they should come to hear, and get good. There were some, who would laugh at these things, which however, were of the greatest importance, and they must attend, learn, believe and obey, for without this they could not be happy.

13. Br. K. returned having had a prosperous journey. At Knoxville he purchased most of the articles which were immediately necessary for the Choctaw mission. Preached three times in the settlements; and yesterday agreeably to appointment, preached a funeral sermon on the death of a woman, the wife of a half-breed, who holds quite a respectable standing. She was a white woman, and left an infant child a few hours old when she died. His mother, step father, and half brother, who are half-breeds, had come about 30 miles to attend the preaching. After sermon Br. K. had much interesting conversation with the husband and his friends. The death of his wife has made a deep, and we trust, lasting impression on his mind. He could read a little, and since that event,



which has been about two or three months, he has improved much, and can now read his Bible with some facility, in which he appears to take great delight. He says he feels very differently from what he formerly did, and that it is his fixed resolution to make religion the great business of his life. His mother said, "some years ago Mr. Blackburn preached to us, but many white people told us not to mind what he said; and we were ignorant, and knew no better than to listen to them; but we are now sorry we did not hear the preacher." How aggravated must be the ruin of those who will neither "go into the kingdom of heaven themselves, nor suffer those who are entering to go in."

15. Agreeable to arrangement previously made with Col. Meigs and others, this day had been assigned for visiting the school. Col. Meigs could not attend in consequence of business with the Arkansas delegates, now returning from Washington. Br. Hicks, and many other Cherokees, both men and women, attended. Our children gave us very great satisfaction, by their prompt attention to order, and very respectful behavior in every particular, as well as by the exhibitions they made of their progress in learning. Several hymns, which they had committed to memory, were sung by the children alone, much to our satisfaction.

The countenances of the spectators manifested peculiar satisfaction on their part, and many afterwards expressed their approbation in very pleasing terms.

We have reason to believe there is among the natives an increasing confidence in our integrity; and that most of them feel assured of the love and good will of those who have sent us among them.

16. The Old Glass, (a leading chief of the Arkansas party,) who has of late been telling his people that schools would do the Cherokees no good, called on us early this morning. He is now on his return from Washington, where he has been as delegate for the Cherokees, who have gone and are going over the Mississippi. Though anxious to get to his family, he was persuaded to wait and attend our school. He appeared highly pleased with the school, and expressed great satisfaction. He said the white people crowded upon them so much, that they must go over the Mississippi, blaming none, however, but those on their borders. He expressed his confidence in the good will of the general government and the *good people*, as he called them, at the north, who were sending teachers to instruct their red brethren. He said, schools were very good for them, and added, "As soon as we get a little settled over the Mississippi we shall want schools there."

Brother Hicks, the Christian chief, left us an account of some of the customs of his people, which he had committed to writing at our request. Extracts follow—

"The Cherokee people are divided into seven different clans, or classes, each having a distinct name. No one is permitted to marry within his own clan; the children always belonging to the clan of the *mother*, without any respect to the father.

"Murder committed by a person of one clan on a person of another clan, is always punished with death; but if the murderer and murdered are both of one clan, it frequently happens that the clan intercede with the head chief of the nation, and a pardon is granted; which pardon is published in the national council when convened. The national council is composed of persons from each clan; some clans sending more, some less, according to their population, though the number is not very definitely fixed.

"Each clan has its separate portion of land, which is held in common, the poorest man having the same right as the richest. Before eating the green corn when in the milk, the people collect in their different districts and villages, at night, the conjurer takes some of the grains of seven ears of corn and burns them in the fire. After this each family is allowed to cook and eat their roasting ears. They observe the same custom before eating the bean, when it begins to fill in the hull.

"The green corn dance (so called,) was formerly in high esteem. This is held when the corn is getting hard; and lasts four days. This is held where the national council sits; a quantity of venison being provided to support the assembled people. It is said that formerly a person was chosen to speak to the people on each day, in a language that now is very little known. At such times as the above, a piece of ground was laid off and persons appointed to occupy it; no other being allowed to use it while the feast lasted.

"There is a notion that still prevails among the Cherokees of making *new fire* every year. This is generally done in the month of March. The fire is made by drilling in a dried grape vine in the morning, after a dance all night. Seven persons are chosen to perform this with the conjurer. After this fire is made, each family in the town comes and gets the new fire, putting out all the old fire in their houses.

"The physic-dance was very much in use formerly, but is partly neglected now. This belongs to the women in particular, except seven men, who are chosen out of each clan to carry the water to boil the physic, and when boiled, to carry it to the people for old and young to drink of. The physic is not drunk until the singer has proclaimed with his song, on the top of the town-house, and sung, *He-yauh-wah; yauh-eau-mi* (repeating the same several times,) and they have painted all the parts of this house white with clay; and danced two of the nights in seven; and in the morning, after the last night, bathed themselves in water.

"They have a similar practice of choosing men or women to represent the clan, in what is called *making rain*. In making rain, seven men or women are chosen to represent the clan, who keep fast during the time the conjurer is about to obtain rain: and when the rain comes he sacrifices the tongue of a deer which is procured for that purpose. The conjurer himself observes a strict fast, with frequent bathing, during the time he is making rain. On such occasions, the conjurer speaks a language different from the present language of the nation, and which few understand. They who design to follow these practices, are taught the language, by those who understand it.

"The eagle-tail dance is still in use among the Cherokees. The design of this dance is to instil in the minds of the young people the spirit of war: the old warriors rehearsing in the dance, the dangers they have passed through in attacking their enemies, the distance they have travelled, the time they have been out, &c. Some victuals are usually set apart for the boys to eat at day break, and when the boys have eaten, they go out of the town-house and are met in the entry of the house by young men who have a battle with them, which consists in pelting them with mud collected for that purpose.

"It is also a custom to give Eagle-feathers as a token of friendship in making peace among red people. The doctors among the Cherokees suppose that cures are to be made in seven nights. During these cures the doctors are remarkably strict to keep out of the house, where the patient is, such persons as have been handling a dead body, or have any other ceremonial uncleanness."

Brother and sister Williams, and sister Catharine, set out to day on a visit to Father and Mother Gambold's. May the Lord preserve them by the way, make their visit pleasant and profitable, and return them to us at the appointed time.

18. Brother Butrick went out about 20 miles to fulfil an appointment to preach to-morrow, expecting to go from thence on Monday to Father Gambold's, and return with Brother Williams. Our fervent prayer is, that God will grant this brother his gracious presence, and make him the happy instrument of good to some of the poor natives on this tour.

(To be continued.)

#### TRACT SOCIETY OF CHARLESTON, S. C.

ON Monday June 8, the third Anniversary of the Religious Tract Society of Charleston, S. C. was held in the Circular Church. An appropriate discourse was delivered by the REV. DR. PALMER; after which the Society proceeded to business. A report was read and accepted, and ordered to be printed. An election of officers was then held for the ensuing year, at which the following were chosen:—

REV. ANDREW FLINN, D. D.	<i>President.</i>	
REV. RICHARD FURMAN, D. D.		} <i>Vice Presidents.</i>
REV. BENJAMIN M. PALMER, D. D.		
CORNELIUS DUPREE,	<i>Treasurer.</i>	
REV. A. W. LELAND, D. D.	<i>Corresponding Secretary.</i>	
REV. ROBERT REILY,	<i>Recording Secretary and Librarian.</i>	



Messrs. NATHANIEL RUSSELL,  
 GEORGE M. CAULEY,  
 JOB PALMER,  
 JAMES LEGARE,  
 ROBERT R. GIBBS,  
 WILLIAM S. SMITH,  
 Capt. JAMES GEORGE,  
 Dr. JAMES E. B. FINLEY,

} Managers.

By an abstract of the Treasurer's Report, it appears, that there is in his hands a balance of \$435 85, besides United States stock to the amount of \$200.

From an abstract of the Librarian's report it is found that there have been distributed and sold 38,144 Tracts, and that there are now on hand 8,000.

From the Report of the Managers we present our readers with the following extracts—

*Christian Friends,*

"We are again permitted by the goodness of Heaven to address you on the concerns of the Religious Tract Society of Charleston. It is gratifying to reflect that its third anniversary has returned, presenting a glorious prospect of greater extension, and increasing usefulness. It has now stood the test which tries the value of every thing else, and has not been found wanting. Time and experience, which evince the utility or inutility of other institutions, proclaim aloud the excellence of this.

"The Managers are highly gratified in being able to communicate to their constituents the pleasing intelligence of the formation of numerous Tract Societies, not only in this state, but in those adjoining us. From St. Mary's, in Georgia, to the boundaries of Virginia applications from various Societies, as well as individuals are almost daily making to us for supplies of tracts. There appear a hungering and thirsting, nay a holy impatience for them, which fills us with joy and admiration. At the last anniversary we reported the accession of two or three Societies; but, on this day we have it in our power to announce the formation of at least, *sixteen*, the greater part of which are in North Carolina.

"And here the Managers conceive it a duty to record the exertions of the female sex, in these pious labors. *Female Tract Societies* have been established at Asheville, at Quaker Meadows, in Cabarrus county, in Little Britain, in Rutherford county, at Morgantown, and one is called the Hopewell Female Benevolent Society; and furthermore, a considerable portion of the tracts is purchased from the Female Tract Society of Philadelphia. Societies have been formed at Lanesville, Fishing Creek, Chester, York District, New-Providence, and several other places, under the direction, as is presumed, of the male sex. All these, together with the numerous agents spread throughout this state, depend on this society for their supplies.

"When the Managers reflect that they are stating to their Christian brethren their useful labors, and the successful result of them, they feel a lively hope, a firm assurance, that they who are blessed with abundant means of improving themselves, and enlarging the bounds of their knowledge, will seriously consider the sad case of those who are perishing for lack of these opportunities, and know not even the first principles of our holy religion. We believe, that they who can at pleasure feast on the Gospel nourishment, cannot look without compassion on those who are feeding on the husks of vice and folly, the fruits of ignorance. We trust under the force of these considerations, together with the recollection of the mercy and measured chastisement of their heavenly Father, during the late visitation, they will step forward with their accustomed liberality, to minister to the spiritual wants of their less fortunate brethren of the human family; and that they who are hungering for the bread of life, and whose parched lips are thirsting for the water of life; will be supplied by their bounty. Ought not a portion of that substance, which a kind Providence bestows, be returned to him in works of piety and labors of love? Cannot a mite be spared from the sums lavished on the pomps and vanities of the world, to promote a cause worthy of all support?

"Christian brethren, we have every reason to rejoice in the prosperity of increasing usefulness. We have no reason to say we labor in vain. Our tracts are every where well received. There is a constant call for them from every quarter. Yes, brethren, this is a good work, and therefore it prospers. The

labors of this Society are labors of love, and God, who is love, blesses them. The Savior of the world, whose cause is promoted thereby, smiles upon them. They are the means of diffusing light and life; and behold the Holy Spirit sheds his enlivening influences upon them. Angels in heaven and glorified saints delight to look at them. The servants of the living God on earth are praying over them and rejoicing. And how many who are now the captives of satan will break their chains, and rise up and call you blessed."

**EXTRACTS FROM THE REPORT OF THE DIRECTORS OF THE TWENTY-FOURTH GENERAL MEETING OF THE MISSIONARY SOCIETY OF LONDON, MAY 14, 1818.**

*Beloved Brethren.*

THE Divine Redeemer, whose we are, and whom, in this Institution, we are associated to serve, permits us once more to enjoy the privilege of assembling together, to promote the single object of our union—the glory of Christ in the salvation of the heathen. May He, whose interest we espouse, and in whose name we meet, be in the midst of us, while we rehearse what God hath wrought by our Missionaries, and how he hath opened the door of faith unto the Gentiles.

The Directors will now proceed to give a concise account of the labors of our brethren, and the various degrees of success with which it hath pleased God to follow them.

**SOUTH SEA ISLANDS.**

At the last Annual Meeting of this Society, the Directors had the pleasure of communicating the interesting intelligence they had received from respectable individuals in New South Wales, concerning the state of the South Sea Mission they have now the satisfaction of reporting, that the whole of that information has been abundantly confirmed by an official letter from the Society of Missionaries, dated at Eimeo, August the 13th, 1816, and received in January last.

It will be recollected, that when Pomare, the King of Otaheite, returned to that Island from Eimeo to resume his government, and to reinstate his friends in the possessions which they have been obliged by a rebellious party to abandon, he was assailed on the beach by a number of the insurgents, but who appeared for a season to be pacified by his conciliatory behavior. In a short time afterwards however, they renewed their hostility, and made a desperate assault on the king and his people while they were assembled for worship on the morning of the Lord's day; but the assailing party, soon losing their chief, were thrown into confusion, and completely routed. Contrary, however, to the usual practice of their wars, the king issued strict orders that the fugitives should not be pursued; that the women and children should not be injured; and that the slain should be decently interred. This humane conduct, which he had learned from the Gospel, produced the most salutary effect on the people. They were won by his kindness; and many of them united in the public thanksgivings offered to Jehovah on the evening of that Sabbath, declaring that their idols had deceived them, and that they would trust them no longer.

Pomare was now, by universal consent, restored to the government of Otaheite and its dependencies. In his progress through the several districts, to replace his friends in their estates, he constituted, as chiefs, many of those who had long attended the ministry of the Missionaries, and who had made a public profession of their faith. The people at large, assisted and encouraged by their chiefs, demolished the Morais, overthrew the altars, and burned their gods in the fire. Idolatry was at once completely abolished, and the worship of Jehovah substituted in its place. Numerous buildings for that purpose were immediately erected in every district,\* and meetings for prayer held in them thrice on the Lord's day, (which is strictly and universally observed,) and once on the Wednesday.

The king after having destroyed the public idols, sent those which had long been held sacred in his family to the Missionaries, leaving it to their option either

\* A private letter says, there are about 50 places of worship in Otaheite alone; and that family worship is general among the inhabitants.



to burn them, or send them to this Society, "that the people in England might see what foolish gods," as he calls them, "they had formerly worshipped." The latter measure was determined upon by our brethren; who were aware what a high degree of satisfaction (may we not say pious exultation) the public exposure of them would produce.\*

As soon as circumstances would admit, some of the Missionaries from Eimeo visited Otaheite, at the request of the people, and preached in every district to large and attentive congregations, who readily assembled wherever they went, and whose decorous behavior was highly encouraging.

The school at Eimeo, notwithstanding former discouragements, now prospers greatly; and many hundreds of those who had received instruction in it, being by various circumstances dispersed, have become the teachers of others; and thus the knowledge of reading and writing has been spread far and wide.

When the Missionaries wrote, (which is now twenty-one months since,) it was calculated that *three thousand persons* were in possession of books, and able to make use of them; many hundreds could read well. They are also in possession of about 400 copies of the Old Testament history, and 400 of the New, which is an abridgement of the four Evangelists, and part of the Acts. Many chapters also of St. Luke's Gospel, in manuscript, are in circulation, together with about 1000 copies of the Catechism, composed and printed for their use, and which several hundreds of the people can perfectly repeat. The call for more spelling-books was urgent, and we hope has long since been answered by a new edition printed at Port Jackson. But their own press will now supply their wants, so that Otaheite, and several other islands will soon be furnished with parts of the Holy Scriptures, and with elementary books, in their own language.

But the blessings of this spiritual revolution are by no means confined to the two islands of Otaheite and Eimeo, they appear to be rapidly extending to several islands adjacent. The small islands of *Tapuamanu* and *Teturoa* are, in profession, "*Christian islands*;" and there also the *Morais* are destroyed, and human sacrifices and infant murder abolished, while the natives are urgent to obtain the instruction of the Missionaries.

In the islands which they call "the Leeward Islands," the same hopeful symptoms appear. *TAPA*, the principal chief, has openly renounced idolatry, and embraced Christianity; and his example has been followed by most of the other chiefs, and by a large majority of the people in the four "Society Isles," *Huaheine*, *Tahaa*, *Borabora*, and *Raiatea*. One of the Missionaries, in a letter to a friend, says, that in *Huaheine*, *Raiatea*, and *Borabora*, there are nearly *four thousand* who embrace the Gospel.

Mr. Hayward, in a letter to a friend, says, "In every district round the island (Otaheite) we found a house erected, where the natives on the Sabbath assemble three times, and on every Wednesday evening, for prayer; and here they met with us to hear the word of the true God. Our congregations often exceeded 400, and were never less than 100, all, in general, attentive hearers. We commenced our mission at Oparre, and closed it at Matavia, our old residence. We had not been long in this district before our old neighbors came and requested Brother Nott to preach to them; they likewise informed us, that the ground where our houses and gardens formerly stood, and the whole of the district from *Taraa* to *Tafahi*, the boundaries of the district, should be ours if we would return to reside among them again. This happened on the 6th of March, the same day 19 years since the first Missionaries landed in Taheite from the ship *Duff*." Some of the chiefs of these islands have sent repeated messages, requesting the brethren to come and teach them; and one of them reminded the Missionaries that "Jesus Christ and his apostles did not confine their instructions to one place

\* The Rev. Mr. Marsden, of Port Jackson, to whose care they were consigned by the Missionaries, thus writes concerning them: 31st October 1816, "I have now the unspeakable satisfaction of forwarding to you *THE IDOL GODS OF OTAHEITE*, as the glorious spoils of idolatry; no event could have given me more pleasure. They are now lying prostrate on the table before me; and were we not certain of the fact, we could not believe that any human beings could place their salvation in these wretched images, and offer up human sacrifices to avert their anger."

N. B. The ship *Willerby*, by which they were sent from Port Jackson, having proceeded on a trading voyage to India, had not arrived in England when this Report was made.

or country." Such an intimation from a heathen chief (if such he may now be called) carries with it prodigious force.

The Directors are happy in reflecting upon the measures they have adopted, in sending out ten more Missionaries (including Mr. Crook from Port Jackson, and Mr. Gyles) to assist in this great, and, they trust, growing work; they have reason to believe that they all are now at their post, diligently engaged in acquiring that language, in which it will be their privilege to publish, to attentive thousands, the glad tidings of salvation by Jesus Christ—in preaching to a people who appear to be "prepared for the Lord."

The Directors cannot pass on to a branch of their Report without making a pause, and presenting a few reflections on these great and glorious events. They cannot but consider the work of God among these distant islanders as forming not only a remarkable era in the history of this Society, but as furnishing a memorable event in the general history of the Christian church. The event appears to them to be almost, if not altogether, without a parallel in ecclesiastical history. These islands, it is true, are not very populous, but they are numerous; and it may be expected that, when the intelligence spreads as it will, from island to island, and numbers of the converts are dispersed among the inhabitants, general inquiry will be excited, and the knowledge of Christ be widely diffused. Together with the blessings of the Gospel, the useful arts of civilization will doubtless be communicated; idolatry, cruelty, and war will be suppressed, and the multitudes of isles become obedient unto the faith.

May we not also indulge the expectation that future Missionaries, in various parts of the world, will, from the example of our brethren in Otaheite, learn patiently to persevere in well-doing, and not abandon their stations because they do not immediately perceive the fruit of their labors. It will not soon be forgotten that the Missionaries in these Islands labored for 17 or 18 years, amidst all kinds of discouragement, yet, after all, were crowned with a success which far exceeded all their expectations.

In fine, the Society cannot but feel itself called upon to unite this day in offering up the most ardent praises and thanksgivings to the God of all grace, who, in answer to prayer; has poured down his Holy Spirit in such a copious measure, and has turned the barren desert into a fruitful field: to Him be the glory wholly ascribed, while with grateful hearts we renew the dedication of ourselves to him, encouraged by his goodness to continue and redouble our efforts to spread abroad throughout the whole habitable earth the sweet savour of the knowledge of Christ.\*

(To be continued.)

#### EXERCISES AT THE ANNUAL EXAMINATION OF THE THEOLOGICAL SEMINARY IN ANDOVER, SEPT. 23, 1818.

The Annual Examination at the Theological Seminary in Andover, took place on Wednesday; the Exercises were as follow:

##### SACRED LITERATURE—*Junior Class.*

I. Examination in the Hebrew Language.

II. Exegesis and Dissertations.

1. Essay on the present state of Hebrew Literature in this country, and the advantages to be expected from the cultivation of it. By *E. Hollister.*

2. Exegesis of Psalm xvi, 10. By *D. Claves.*

3. In what respects is the study of the Greek classics important to the interpreter of the New Testament? By *W. Childs.*

4. Exegesis of John i, 3. By *A. Sherwood.*

\* The state of the few inhabitants of Pitcairn's Island, the descendants of the mutineers on board the *Bounty*, as reported by some of our countrymen who touched there in Sept. 1814, could not but engage the attention of the Directors, who therefore gladly embraced an opportunity of sending by a vessel bound to the South Seas, a present of Bibles, prayer-books, spelling-books, &c. with a letter to John Adams, expressing the good will of the Society towards them, and their hope that they shall be enabled to send them a Missionary to instruct them in the knowledge of the Gospel.



5. By what kind of evidence is the genuineness of the New Testament supported? By *J. N. Loomis.*
6. On the meaning of the "Seven Spirits" mentioned Rev. i, 4. By *J. Coburn.*
7. Exegesis of Colossians ii, 16, 17. By *J. Boardman.*
8. What are the dangers to which the critical study of the Scriptures exposes a Christian, and how are they to be avoided? By *W. Williams.*
9. Essay on the importance of the Septuagint version to the critical interpreter of the New Testament. By *E. Demond.*
10. On the faults of our common Hebrew Lexicons, and the importance of better helps to the student. By *A. Woods.*
11. Exegesis of Matt. v, 19. By *E. Youngs.*
12. On what evidence does the fact rest, that all the present books of the Old Testament belonged to the Canon of the Jews in the time of our Savior. By *A. Cummings.*
13. What relation does sacred exegesis bear to Christian Theology? By *C. B. Storrs.*
14. Is there any difference between the study of the Hebrew and Greek Testaments, and the study of sacred exegesis; and what is it? By *J. Brown.*

CHRISTIAN THEOLOGY.—*Middle Class.*

1. On the proper manner of investigating the Holy Scriptures in the study of Christian Theology. By *J. King.*
2. What are the principal causes, which have contributed to obscure the glory of Christianity as a system of divine truth? By *O. Dewey.*
3. Why may not man attain the Christian character by the improvement of his natural dispositions, without the regenerating influence of the Spirit? By *R. Bascom.*
4. Are there any obvious reasons, why faith in Christ is made the particular means of justification? By *D. Hemenway.*
5. What are the advantages which error possesses to gain influence in the world? By *L. Dwight.*
6. What influence has the doctrine of the divine immutability upon the duty of prayer? By *C. J. Hinsdale.*
7. What difference is there between the religion of an angel and of a Christian? By *C. Byington.*
8. \* Reply to Whitby's reasoning against the doctrine of the divine purposes. By *J. Kimball.*
9. What are the different methods of being justified; and what are the marks of distinction between them? By *A. Thurston.*
10. \* What effect has the death of Christ produced upon the character and condition of men? By *D. Wilson.*
11. On the objections commonly urged against the doctrine of Election. By *J. Wheeler.*
12. On the comparative importance of Bible Societies and Missionary Societies. By *L. F. Dimmick.*
13. What do Christian love and candour require of us toward those who deny the doctrines of the Gospel? By *A. Warner.*
14. How can a man determine whether his sins are forgiven? By *W. P. Kendrick.*
15. On the obligations of a pardoned sinner to holiness. By *H. J. Ripley.*
16. \* On the use of metaphysical science in Theology. By *W. Smith.*
17. A brief reply to the arguments of Priestly concerning the character of Christ. By *H. Hull.*
18. \* Why does the Scripture represent the resurrection of Christ as an event of so great importance? By *J. Sawyer.*
19. \* Reply to the objection against the inspiration of the Scriptures from the manner of quoting the Old Testament in the New. By *C. B. Haddock.*
20. On the use of rewards and punishments in the divine government. By *R. G. Dennis.*
21. What is the natural effect of a timid, over cautious spirit upon the Christian character? By *J. Torrey.*

\* Absent, or excused, on account of ill health.

22. Is there any valid objection on philosophical principles against the obvious sense of what the Bible teaches respecting evil spirits? By *J. Adams*.

23. What are the best means, in present circumstances, of promoting unity of sentiment on religious subjects? By *A. Morse*.

24. On the nature and use of *means* in the divine administration.

By *H. Bingham*.

#### SACRED RHETORIC—Senior Class.

1. On Christian boldness in a preacher.

By *A. Benedict*.

2. \* On industry in a preacher.

By *D. Blodget*.

3. On the connexion between a preacher's general character, and the efficacy of his public instruction.

By *S. W. Brace*.

4. On an affectionate manner in the pulpit.

By *W. J. Boardman*.

5. \* On defects of sermons addressed to impenitent sinners.

By *A. Bond*.

6. \* On choice of subjects for sermons.

By *A. W. Burnham*.

7. On love of Fame in a preacher.

By *C. Hobart*.

8. Remarks on the sermons of JAY.

By *C. S. Robinson*.

9. On discriminating judgment in writing sermons.

By *A. Miller*.

10. On the eloquence of BURKE.

By *T. J. Murdock*.

11. On the connexion between preaching and other pastoral duties.

By *A. Phillips*.

12. On emphasis.

By *L. Shaulding*.

13. On discrimination of character in sermons.

By *D. Tenny*.

14. On the sermons of Blair.

By *J. B. Warren*.

15. On the power of moral painting in sermons.

By *M. Winslow*.

16. On the connexion betwixt the present state of the world and the eloquence of the pulpit.

By *P. Fisk*.

Valedictory Address.

By *T. J. Murdock*.

#### PRESBYTERIAN THEOLOGICAL SEMINARY AT AUBURN, N. Y.

ON Wednesday last the Synod of Geneva held a special meeting at Auburn, agreeably to the appointment of their committee, when convened at this village in June last. There were present, including correspondent members, about a hundred and ten persons entitled to vote. Among the latter were, the President of Hamilton College, and Doctor Macaulay, of Schenectady. The object of the meeting was, the establishment of a THEOLOGICAL SEMINARY in the western district of this state. After an interesting debate, the business was referred to a committee, consisting of gentlemen on each side of the question; and their report, with resolutions, was favourable to the establishment of the institution, and its location at Auburn; provided, before the next stated meeting of the synod, the county of Cayuga shall raise, by subscription, *approved* by the Synod, the sum of thirty-five thousand dollars, and secure the donation of ten acres of land, at or near the village of Auburn, for a site to the seminary; which shall go into operation when additional contributions, elsewhere, shall have been made to such an amount as to constitute, altogether, exclusive of the donation in land, a fund of fifty thousand dollars. The resolutions, recommended by the committee, after verbal modifications, were passed with one dissenting voice. It is believed that the conditions will be fulfilled within the time stipulated. *Ch. Herald.*

#### AMERICAN BIBLE SOCIETY.

THE number of *Auxiliaries* to this NATIONAL INSTITUTION officially known, is one hundred and sixty seven. Of these, there is one in the state of New-Hampshire, there are fourteen in Massachusetts, three in Vermont, nine in Connecticut, fifty seven in New-York, sixteen in New-Jersey, fifteen in Pennsylvania, one in Delaware, two in Maryland, one in the District of Columbia, fifteen in Virginia, three in North Carolina, five in South Carolina, three in Georgia, thirteen in Ohio, four in Kentucky, two in Tennessee, one in Louisiana, one in Missouri Territory, and one in Michigan Territory.

Forty of the above are conducted by females.

*Ib.*

\* Absent, or excused, on account of ill health.



## MISSION AT BRAINERD.

*Extract of a letter from Mr. Moody Hall, to the Treasurer of the American Board of Commissioners for Foreign Missions.*

*"Brainerd, August 8, 1818.*

"I cannot close, without informing you of the continuance of God's favors to us. One more of the dear children — — is made, as we trust, a subject of renewing grace. She dates her first serious impressions from the day that you left us. M— H— also gives evidence of a radical change of heart. Several of the dear children appear anxious to know what they must do to be saved.

"Will not the friends of Christ, who are contributing of their substance for the support of this school, feel themselves rewarded an hundred fold, when they hear of the wonderful things which the Lord has already done in this land of darkness and death, through their instrumentality?"

## BRITISH AND FOREIGN BIBLE SOCIETY.

Our limits have not hitherto permitted us to present our readers with an account of the last annual meeting of this great institution. It was held on the first Wednesday of May last, and was attended by many persons of distinction. It appeared from the Report, that the Society had received, during the year preceding, 386,575 dollars, of which more than 248,000 were contributed by Auxiliary Societies, and nearly 83,000 dollars were returned to the Treasury as the avails of Bibles and Testaments sold. The payments of the Society within the year were about 316,000 dollars, and the engagements for future payments were about 186,000 dollars. The Society had distributed more than *two millions* of Bibles and Testaments in somewhat less than thirteen years, without taking into the account the great aid which had been constantly afforded to the publication of the Scriptures in many languages of Europe and Asia. From the addresses made on this occasion, we present our readers with the following extracts.

The Earl of Harrowby, in seconding the motion of thanks, expressed himself as follows:—

"It is with peculiar pleasure that I seize this moment of offering myself to your notice, immediately after the speech we have heard from the representative of the United States of America, because I do not know a more striking proof of that feeling which a Society like this is calculated to excite, and to spread, than that it should fall to my lot, in this metropolis, to have the pleasure of seconding a motion made by the Minister of a foreign state. In truth, my Lord, it is a strong proof, that in this cause there is nothing foreign; but from the progress of this Society, and of Societies like this, we may be sanguine enough to hope that the period may be approaching, (whether with steps more slow, or more rapid, can be known only to that Providence which guides every step of it,) when, in the true sense of the word, all men shall be one fold, under one Shepherd.

"My Lord, I had another reason for wishing to take an early opportunity of addressing myself to your Lordship, a reason which perhaps reflects some degree of shame upon myself; and it is this, that I have not the happiness of being one of those who were early engaged in the ranks of this Society: whether, because I was distracted by many other subjects, or whatever was the cause, such was the fact: and what was it that first directed my attention to this subject? It was the sounding of the trumpet of alarm. Though I had not sufficiently attended to the progress of the Society, to be myself a competent judge of its proceedings, yet it did strike me, as a most singular circumstance, that it should be a subject of alarm to that church which I had always conceived to glory, that its foundation was the Bible, and its object to spread that Sacred Book more extensively; that that which was a Protestant church, which rested its own defence of separation from the church of Rome, upon the right of private judgment, should hold forth such distrust, should hold so much at a distance from itself all those who, (whether right or wrong) had presumed for themselves to exercise the same right which the church of England had exercised for itself; that it should be deemed, if not a stain, yet a detraction from the advantage and benefit of a good work, to partake with them in the pursuit of it? But, if there was nothing in argument, was there any thing to be found in the conduct of this immense Society, which could justify

that alarm by fact? To argument upon the subject, I paid every possible attention: to pretend to say that I, or any man, could have read, with deep attention, every publication that has appeared upon the subject, would be absurd; but this I can truly say, that I have read, with the best attention in my power, every publication that has materially attracted the notice of the public. I have read every statement of facts on both sides of the question, which were represented to me as worth reading; and the deliberate result of that investigation, has been, a confirmation of the opinion which first struck me, that, so far from any danger existing to the establishment of which I am a member, the union of that church with this Society only adds to its credit, its dignity, and its usefulness, and therefore cannot but add to its strength.

"My Lord, I have been unfortunately prevented from arriving here early enough to have more than a cursory view of the Report which has been read to you, and this assembly. I can only speak of the general impression it has given me; and that impression is gratifying in the highest degree: it proves that, during a period of more than ordinary pressure, whatever retrenchments have been made, persons have not applied their economy to the Bible Society, and that it has been assisted in every part of the world, by exertions nearly corresponding; that its influence has spread to an extent, and its great name has arisen in a manner in which no other Society, however respectably constituted, or well conducted, could have done. No insulated Society, in this country, belonging to one peculiar class, be that class what it may, could excite, in all nations, and in all countries, and among all sects, the same degree of enthusiastic adherence which has arisen from the very nature of the Society before us. How could we successfully call upon them to lay aside any of their prejudices;—to forget for a moment, and for a moment only, their own peculiar predilections, unless we set them that example ourselves.

"To return to the motion which I have the honor of seconding.—To many of us, whose minds have not been so well disciplined as your Lordship's, your situation on this day might be a subject of pride and exultation: to you, I am persuaded, it is a subject of humble gratitude to that Providence which has permitted you to be the instrument of such extensive, such ever-during benefit. Others may fully partake of the pleasure arising from the general success of this Society; but there is one quarter of the globe to which your Lordship must look with peculiar interest: it must be an object of gratification to your mind, to reflect upon the anxiety with which, during your presence in India, you endeavored to provide for the temporal welfare of millions; but with feelings of a higher order must you now recollect, that, since your absence, your influence in this Society has contributed to diffuse among them blessings of a far higher description. That the prospect which is open before us, may be abundantly more extended, must be the object of our wishes, and our prayers, and ought also to be that of our exertions."

Speech of the Rev. Ralph Wardlaw, Secretary of the Glasgow Bible Society.

"If, my Lord, fifteen years ago, any man had ventured to stake the credit of his prophetic sagacity on the prediction, that, so soon after, a Society should exist, spending at the rate of fourscore thousand pounds a year, in the distribution of the Holy Scriptures alone, and surrounded by Auxiliary Societies formed upon the same model, he would have been scouted as an enthusiastic visionary; and while we might have smiled at the good man's sanguine expectations, our smiles would have been followed by a sigh of regret, that anticipations so delightful should only be a dream. Yet, my Lord, the dream has been realized; the vision, converted into a reality; and our minds are become so familiar with that which we should then have regarded as utopian and visionary, that we have almost ceased to wonder at its astonishing details. If any thing could have impressed our minds with a deeper astonishment, it must have been, that such a Society should ever meet with opposition. But, my Lord, I consider the cause of the Bible Society as the cause of God and truth, and that all opposition to it is like the force of floating feathers against the rock of the ocean. It has happened to this Society, as it has happened to Christianity itself. The opposition of its enemies has called forth the zeal, the talents, the argumentative eloquence of its friends; and every fresh assault has only confirmed its stability, and brought forth its



righteousness as the light, and its judgment as the noon day. Yet, this tree of life, in which there is food for all, and the leaves of which are for the healing of the nations, has only struck its roots the deeper, by the blasts by which it has been assailed; it has extended its branches the more widely, and been covered with the more abundant fruits of salvation for mankind; and amidst all the blasts brought upon it, not a leaf of its lovely foliage has been given to the wind. Then, my Lord, when I consider the object of this Society, and how dear that object must be to the God of the Bible, that God who doeth marvellous things; I do not feel, that I am presumptuous in applying to this Institution the language of ancient inspiration;—‘When thou passest through the waters, I will be with thee, and through the fire, thou shalt not be burned, neither shall the flames kindle upon thee.’ In the midst of all the assaults that can be made on this Society, we may sit down and sing Martin Luther’s Psalm, ‘God is our refuge and strength;’ and possess our souls in tranquillity and perfect peace.

‘My Lord, I consider the British and Foreign Bible Society, as having wrested from infidelity two of its favorite sarcasms and reproaches, which it has cast upon Christians. The first I allude to, is, the reproach of supineness and indifference among Christians, with regard to that Bible which they profess to believe. Well might the infidel be astonished, and well might he sneer at Christians who professed to believe it, and yet seemed to show so little concern about diffusing the knowledge of that Book which they profess to regard as the Book of God; and the knowledge of which they conceive to be connected with the eternal well-being of their fellow creatures. But, my Lord, that reproach is now rolling away, and infidels must see, that Christians are in earnest about the Bible. May we all show the most anxious and increasing zeal to diffuse the knowledge of it through the earth!

‘The other reproach I alluded to, my Lord, is, the reproach of alienation and discord among the friends of the Bible. Certainly, this Society has contributed most extensively to take from infidelity this topic of reproach. I speak for Scotland, when I say, that this Society has materially changed the aspect of Christian society there. Multitudes have met, that never met before, and have wondered how they could agree so well. They have looked one another in the face, have embraced one another in the arms of peace, affection, and love; and joined hand and heart in the diffusion of that Bible which is the charter of our spiritual liberties, the bond of our social union, and the ground of our hopes for eternity.

‘No feature of the present times strikes me as more interesting, than the fact, that the zeal of Christians to *give* the Bible, is so remarkably meeting, throughout the whole world, with a zealous desire to *receive* it. And that desire to receive it, appears to spring from a principle of want.

‘There seems to be a general feeling getting abroad in the world, of the unsatisfactoriness and emptiness of the idolatry and superstition of paganism. There seems to be an agitated state of mind, as if the whole world was saying, ‘Where-with shall I come before the Lord, and bow myself before the most high God?’ Whatever be the distress of man, it is distress which the Bible relieves. It is sent to men whether savage or civilized, to men in every conceivable condition, whatever be their wants, whatever their distresses, whatever their necessities. Now whence has come this solace for all the woes of men, and this relief for all their fears, and especially in reference to the prospects which lie before them in a future world? Whence has it come but from Him who has adapted his Gospel to our necessities? ‘As it is appointed unto men once to die, and after death the judgment; so Christ was once offered, to bear the sins of many, and to them that look for him, he shall come the second time without sin unto salvation.’ I look upon the present assembly, my Lord, as the celebration of the triumphs of this Society. And it is a day, I confess, to which I have looked forward with longing delight. I consider it as the celebration of the past triumphs of this Society, as well as the happy anticipation of what it is yet, through the blessing of Heaven, to accomplish. I cannot help viewing our present meeting, as a kind of annual festival held upon the summit of a mountain. We come up with our hearts glowing with mutual love, and we meet at the top with shouts of joy and praise. Here we rear our altar to God, here we plight our common fidelity to the cause of the Bible. From this elevation we cast an eye abroad upon the perishing world, upon the millions of our fellow creatures yet destitute of the Bible, who are ‘liv-



ing without God, and without Christ, and without hope in the world.' Here we raise our signal to the surrounding nations, and we inscribe upon it, 'Glory to God in the highest, on earth peace, and good will to men;' while it is seen and hailed with rapturous delight from afar, it is communicated from pole to pole with the rapidity of lightning, and 'distant mountains catch the flying joy.'

"Let me just advert, my Lord, to the grand principle of this Society, to circulate the Bible without note or comment. I rejoice in this principle; but it involves another, a principle which every Protestant should be forward to avow,—that the Bible itself is able to make men wise unto salvation, through faith which is in Christ Jesus. I rejoice in this principle too, because it is an article that ties together all the Bible Societies and Auxiliary Societies, and Branch Societies, and Associations, in Britain, and Europe, and throughout the world. If you trench upon this sacred principle, my Lord, you destroy the blessed charm that binds the whole together. If you trench upon this sacred principle, you overthrow our altars which we have erected to the God of the Bible. You silence our shouts of praise: we must then descend to our respective settlements, with hearts deeply grieved, and inscribe on our Society, 'Ichabod;' the glory is departed; the glory is departed from Britain, for the Bible Society is no more. When I say so, my Lord, I do not use language stronger than expresses the feelings of my mind; for I do consider the British and Foreign Bible Society as one of the principal glories of the age in which we live, and of the nation to which we belong. I consider it as the brightest gem in the diadem of Britain, as the most brilliant ray in the glory that encircles her head. My Lord, if you keep sacredly to the principle just adverted to, I think I may pledge myself for Caledonia. And I hope there is not a North Briton, who will not join his hand in the pledge. I pledge myself, she will utter her voice, and lift up her hands on high, in behalf of the Bible Society. She will do more than this; she will open her treasures, and present her gifts, not of frankincense and myrrh, for these her soil does not yield: yet, my Lord, her sons are distinguished for the faculty which, by a sort of Midas-touch, turns every thing to gold; and of that gold, the British and Foreign Bible Society shall never want its due proportion."

Speech of the Rev. Dr. Henderson.

"My Lord, in rising to second this Resolution, I sincerely rejoice in the opportunity which it affords me, of redeeming the pledge which I have given to various Bible Societies, and to numerous individual friends of this Institution in different parts of the North of Europe. That pledge, my Lord, consists in a promise, that on returning to my native country, and especially if I should have the honor of addressing the Parent Society, I would express to you, my Lord, as its revered President, the high sense of gratitude, and of obligation, with which they are penetrated, for the noble example which you have set them, in the establishment of Bible Societies; for the encouraging and animating letters, which you have exchanged with them, in the course of your correspondence; and above all, for the liberal and munificent aid, with which you have encouraged and assisted their exertions; and for that rich supply of copies of the Holy Scriptures, with which you have provided the inhabitants of those kingdoms. I regret, my Lord, that they should have chosen an interpreter, so little competent to convey to this assembly, an adequate idea of their gratitude; but if the smallest weight can be attached to the plain, unvarnished, and simple testimony of an eye witness; and if his statement of facts which have come under his own observation, can in any measure tend to strengthen a conviction in the minds of the friends of this Institution, of the great good resulting from the foreign operations of the British and Foreign Bible Society; most cheerfully do I come forward to furnish you with that testimony.

"It is, I doubt not, my Lord, still fresh in the memory of many now present, that in the year 1814, I proceeded, at the request of the Committee of this Society, to the distant Island of Iceland, for the purpose of distributing your bounty among its worthy, but necessitous inhabitants. We had been accustomed to hear of the early and successful application of the Icelanders to the study of literature, and of the asylum which their Island afforded to the sciences, at a period when the darkest gloom covered the rest of the European horizon. And it is a fact—



which forms a perfect anomaly in the history of our species, that, in spite of all the physical evils with which they have been visited, the Icelanders are still attached to learning, and may at present boast of a strength and acuteness of intellect, and a stock of general knowledge, superior to what we meet with among people in similar circumstances in any other part of the civilized world. And this, my Lord, must appear the more surprising, when we reflect, that there does not exist a single school for children in that Island. But though there be not a school for the tuition of youth, yet it is a remarkable fact, that there is scarcely to be found a boy, or a girl, who has reached the age of nine or ten years, that cannot read and write with facility. I mention this, my Lord, to show how well the Icelanders were qualified for making a due and proper application of that gift which was conferred upon them by your bounty. During the winter which I was obliged to spend among them, I found that those copies of the Scriptures, which had been brought into circulation, were perused every evening, in the family circle. Passages of the Old Testament were read by some good reader in the family, while they were engaged at work; and after the occupations of the evening were brought to a close, the sacred volume was then employed at their family devotions.

"The spirit of joy and gratitude displayed by the Icelanders, on receiving copies of the word of God, I have also had repeated opportunities of witnessing in other countries of the North of Europe: and if it were necessary to add any thing to the interesting details, that have been laid before you this day, relative to Denmark and Sweden, I would simply advert to one circumstance, which is, the celebration of the Third Anniversary of the Reformation by Luther. This event appears to have called the attention of thousands, and tens of thousands, in the Lutheran church, to the importance of the sacred Scriptures; and I may mention one fact, which, I doubt not, will prove gratifying to your Lordship, and this company, that by order of the Swedish government, a collection was made, on the day of Jubilee, in every church throughout that kingdom, for the purchase and distribution of Bibles among the poorer part of the population.

"It is no less remarkable, my Lord, than gratifying, to be able to assert, that from this favored spot, where we are now assembled, to the capital of the Russian dominions, all wish well to the British and Foreign Bible Society. That whole extent of country constitutes Bible Society ground. It is impossible for any friend of the Bible Society, to proceed to Petersburg, either by the northern route through Sweden, or along the southern shores of the Baltic, without meeting with a Bible Society, an Auxiliary Society, a Branch Society, or a Bible Association in every town of any note through which he passes. And on his arrival in the metropolis of that vast empire, what a spectacle is presented to his view, by the Committee of the Russian Bible Society! He there beholds a number of individuals of the most distinguished rank in the empire, combining their talents and energies for the furtherance of that great object, to promote which we are this day assembled. That Society, which was first established through your encouragement, and your aid, I am happy to say, from what I saw myself, is going on from strength to strength. The most potent Auxiliary Societies have been formed in the central towns of the different governments, of which, few claim greater attention than that formed at Tobolsk, in the very heart of Siberia, a portion of the globe which was once thought to be impenetrable to the Scriptures; yet, in the very centre of that almost interminable wilderness, has the 'Rose of Sharon' been planted with every prospect of prolific effect.

[Here Dr. Henderson proceeded to give a circumstantial account of the strong impression made on two Tartar Noblemen, by reading the Gospel of St. Matthew in the Calmuck dialect.]

"My Lord, it also appears that the Spirit of God is paving the way for the introduction of our exertions into Mahometan countries. A young man lately visited Orenburg, where he received a copy of the Tartar New Testament, which, there is reason to hope, has been blessed to his conversion. He and his parent had paid a visit to the Tomb of the Prophet, and afterwards retired into Egypt, where his father died at the advanced age of 105 years. Perceiving death approach, he called his son to him, and said 'Son, if thou wilt be happy, follow my advice: there is one book, and one book alone, which contains the only directions for the attainment of true felicity, that book is the New Testament.' The copy





Brought forward \$398 01	
The Foreign Mission Society of North Yarmouth and the vicinity, by the Hon. Animi R. Mitchell, Treas.	86 00
Several young ladies in Swanzey, N. H. for domestic missions, by the Rev. Z. S. Barstow,	4 00
18. From an unknown person by Mr. S. T. Armstrong, for western missions,	10 00
19. A Female Praying Society in Salem, by the Rev. Dr. Worcester,	3 00
The Foreign Mission Society of Falmouth, Maine, by the Hon. Ammi R. Mitchell,	15 07
From the following sources, by the Rev. Isaac Anderson, an Agent of the Board at Maryville, Ten.	
Enclosed in a letter from Dr. D. Deadrick,	5 00
From Hebron church, Jonesborough,	17 47
From the Grassy Valley church,	5 00
From New Providence church,	21 00
From the Presbyterian church, Rogersville,	10 00
From the following individuals in Rogersville, viz.	
Samuel Neil,	2 00
William Alexander,	2 00
Allen G. Galloher, a student,	1 00
Rev. James Galloher,	2 00
Enclosed in an anonymous letter,	10 00—75 47
20. The Education and Foreign Mission Society of Woodstock, Ver. by Mr. David Pierce,	36 08
Mr. Joel Tuttle of Prattsburgh, Steuben county, N. Y. by Dr. Noah Niles,	5 00
Mr. Aaron Bull, of do.	1 00
The Female Bible and Mite Society of Conhocton, Steuben county,	5 00—11 00
21. From Mr. Anson G. Phelps, of New York,	100 00
Mr. James Mackay,	5 00
Mrs. Fletcher, by Dea. Simpkins,	54
24. Mr. J. N. of Weymouth,	10 00
Dea. Farewell, of Hopkinton, N. H. by Mr. Proctor,	1 76
A friend to foreign missions,	4 00
The Scarborough (Me.) Cent Society, by Ann L. Morris,	19 00
The Female Foreign Mission Society of New London and vicinity, by Charlotte Wolcott, Treasurer,	50 25
25. Collection in the vestry of Park street church at a prayer meeting, by Mr. N. Willis,	13 20
26. The Female Cent Society of	
Carried forward \$842 38	
in Cornwall, Con. by Miss Abigail Clark, Treasurer,	20 85
The Female Society for translations in Hadley, by the Rev. J. Woodbridge,	6 95
From Mrs. Hannah Partridge, Treasurer of the Female Society in Hadley, for the education of a heathen child named JOSEPH LYMAN,	30 00

Brought forward \$842 38	
Shoreham, Ver. by the Rev. Thomas A. Merrill,	20 00
A female friend to translations in Bloomfield, Me. by the Rev. Field Holt,	3 10
27. Contribution at two monthly concerts for prayer at Waynesboro' Geo. for the Cherokee mission, by the Rev. Ebenezer Caldwell,	8 87
Avails of a charity box kept at Mr. C.'s, for the same object,	5 32
Miss Fay's school in Waynesboro', Mrs. Scheuber, of Savannah, Geo. for the Cherokee mission, by the Rev. Dr. Kollock,	30 00
From a missionary box, kept by a little girl in South Carolina, for the Cherokees,	7 75
A Female Praying Society in Salem, by Mrs. Howard, remitted by the Rev. Dr. Worcester,	3 00
A friend to foreign missions in Royalston, by the Rev. Joseph Lee,	25
Collections at a monthly concert for prayer in Acworth, N. H. by the Rev. P. Cooke,	7 90
The Female Charitable Society in Acworth, by Mrs. Sophia Cook and Mrs. Mary Grout,	44 00—51 90
29. The Female Association of Genoa, N. Y. by the Rev. Seth Smith,	16 68
The Female Foreign and Domestic Missionary Society of New York, by Miss Rebecca Leggett, Treas.	128 25
31. From Messrs. S. A. Condy and Co. merchants, at Augusta Geo. by the Rev. Ard Hoyt,	8 24
From the following sources, by the Rev. Elias Cornelius, for evangelizing the Indians of our country, viz.	
From Charles R. Hicks, second principal chief of the Cherokee nation, towards educating his son Leonard,	25 37
John McKenny, Esq. of Rogersville, Ten.	10 00
A collection* at Mount Bethel church, Greenville, Ten.	30 00
A collection from the young gentlemen of Greenville college,	31 00
Mr. Holt, of Greenville,	1 00
Mrs. Nelson, near Washington College, Ten.	3 00
Collection in Jonesborough, Tenn.	18 88
Collection at Green-Spring church, near Abingdon, Va.	26 32
Collection in Abingdon,	37 50
Collection in the Presbyterian church, Lexington, Va.	57 00
From young ladies of Ann Smith academy,	31 00
Charles P. Dorman, Esq. of Lexington,	10 00
Collection in Staunton, Va.	72 00

Carried forward \$353 07 \$1,130 74

\* A collection, in this and the following instances, was received immediately after a sermon by Mr. C.

Brought forward	\$353 07	\$1,130 74
Collection in the second Presbyterian church in Alexandria,	57 60	
Collection in the Presbyterian church in Georgetown,	36 37	
Collection in the Rev. Dr. Laurie's church in Washington,	47 12	
Collection after reading Miss Huntley's Poem to a circle of young ladies in Alexandria,	14 82	
Collection in the first Presbyterian church in Baltimore,	119 17	
From the following persons in Baltimore, in addition to the above viz		
Mrs. Morris, \$5; Mr John T. Barr, \$10; Mr. John D. Miller, 50 cts.; a lady, \$1; a lady, \$5; Mr. Robert Miller, \$5,	26 50	
Collection in Arch Street church, Philadelphia,	167 76	
From Miss Montgomery,	5 00	
Several individuals, by the Rev. T. Skinner, to defray the expenses of the Indian youth,	9 00	
Hon. Elias Boudinot and his daughter,	20 00	
Mrs. Bayard, of Burlington,	25 00	
Collection in the Rev. G. Spring's church, N. York,	258 00	
Mr. Sturgis, of New York, merchant, for the expenses of the Indian boys,	25 00	
Mr. Knowles Taylor, N. Y. (for himself and Mr. Hill,)	10 00	
Mrs. Walton, of N. O.	4 75	
Mr. Abraham Smith, part of last year's collection in Carmel, N. Y.	1 00	
— — — for a horse and saddle belonging to one of the Indian boys,	55 00	
Avails of two gold rings given by Catharine Brown, Cherokee nation, for missions among her countrymen,	5 00	
From several ladies in Miss Peirce's school,	2 00	
From children in Miss Huntley's school,	5 00	
From members of the female academy at Natchez, conducted by Mr. and Mrs. Pearse,	22 00	1,269 16
From individuals in Virginia and other southern states, committed to the Rev. Cyrus Kingsbury, to be expended by him at his discretion, for the instruction of the Indians; and which has been by him expended for this purpose in the missions under the direction of the Board,	284 67	
The five following donations were by the Rev. Dr. Richards, of Newark, N. J.		
Avails of a mission box at Hanover,		

Carried forward \$2,684 57

Brought forward	\$2,684 57
N. J. by Mrs. Fairchild, for the Cherokees,	3 00
Mr. Charles Ford, of Morristown, for do.	15 00
The mission box of Miss Margaret Parker, of Newark,	3 06
The Society in Connecticut-Farms, by the Rev. Mr. Thompson, for the Cherokee mission,	27 11
From contributions at the monthly concerts in the Rev. Dr. Richards's congregation,	56 32
The five following donations were by T. Dwight, Esq. an agent of the Board, viz.	104 40
The United Female Missionary Society of Watertown and Rutland, N. Y. by Mrs. Ruth Hopkins, Secretary,	57 00
From two pious persons in Charleston, S. C. by Mrs. Bennet,	5 00
The Cent Society of Meredith, N. Y. by Samuel Law, Esq.	16 00
The Female Beneficent Society of New Canaan, Con. by Mrs. Bonney, Treasurer,	40 00
The Female Cent Society of Meriden, Con. by Mrs. Ripley,	14 00
	132 09

\$2,921 06

## THE SCHOOL FUND.

Aug. 1, 1818. From a lady of Keene, N. H. by the Rev. D. Oliphant,	\$15 00
2. Miss Helen Ann Ledyard Linklaen, of Cazenovia, Madison county, N. Y.	75
11. The Portland Cent Society, for educating heathen children abroad,	50 00
14. The Female Charitable Society of Litchfield, (Con.) Academy, for the Bombay child named SARAH PIERCE, by J. A. Perry, Secretary,	30 00
15. Children in the school of Miss Sarah K. Hartwell in Westford,	59
A young lady in Westford, for the school in India,	1 50
17. Children in Miss Polly Boutell's school in Fitchburgh, by the Rev. W. Eaton,	2 36
The monthly concert for prayer in Keene, N. H. for heathen children in our own country, by the Rev. Zedekiah S. Barstow,	6 64
19. The Female Society of Randolph, for educating heathen children, by Mrs. Mary Bass, Treasurer,	50 00
Mr. Samuel Page, of Milton, for the missionary school in India, by Mr. S. T. Armstrong,	80
Ladies in Boston and other places, for a female child named MARY MASON, the second annual payment, by Miss Harriet Moore,	50 00
20. The Female Charitable Society of Wilton, N. H. for the Foreign	

Carried forward \$167 60



Brought forward \$167 60		Brought forward \$7 75 \$233 07	
Mission School at Cornwall, by Mrs. Nancy Beede, -	20 50	The Female Juvenile Society in Philadelphia, by Mr. Isaac Ashmead, for the education of a heathen child in the East, to be named PIERCE CHAMBERLAIN, -	30 00
The Education and Foreign Mission Society in Woodstock, Ver. by Mr. David Pierce, remitted to Dr. Morse, -	10 87	The Princeton, N. J. Juvenile Society, by Samuel Bayard, Esq. for the education of heathen youth in our own country, -	21 71
22. Pupils in the school of the Rev. William Jenks, in Boston, for the education of heathen children in America and abroad, a quarterly collection, -	2 08	From students in Nassau Hall, for the education of heathen youth, -	55 00
24. Avails of a charity box kept by Mrs. Benjamin's little girls in Williamstown, for the education of heathen children at Bombay, by Mr. David Tenney, -	4 02	The Elizabethtown Society for the education of heathen children and youth, by Mr. David Meeker, -	19 75—134 22
31. From the female members of the Rev. Dr. Morse's church, towards the education of three heathen children, by Miss Martha Edes, -	18 00	The Sabbath school No. 14, in New York, by Mr. Ward Safford, for educating heathen children, -	7 06
The following sums were committed to the Treasurer towards the close of his journey on his return, viz. From Sabbath Schools in the Northern Liberties of Philadelphia, by the Rev. Mr. Patterson, for the instruction of Indian children, 7 75		From M'Kee Folsom, a Choctaw youth, towards his own education, -	48 00
		David Folsom, a Choctaw Chief, towards the education of his brother M'Kee, -	40 00—83 00
Carried forward \$7 75 \$223 07		\$147 34 Total of Donations in August, \$3,368 40:	

## MISSION AND SCHOOL AT BRAINERD.

In the course of last summer, a gentleman of great respectability, who resides in the state of North Carolina, passing through the Cherokee nation, stopped at the mission house, and staid from Saturday evening till Tuesday morning. He appeared to take a deep interest in the establishment, and on reaching home, furnished a particular account of his visit, which was published in the Raleigh Register of the 4th instant. He also addressed a letter to the Rev. Dr. Morse, in which, after adverting to another subject, he says:

"During my absence I visited the Cherokee and Chickasaw nations of Indians. My observations of a school in the former nation, and the learning there that you were one of its patrons, form an additional motive for this letter. Since my return, at the request of a news-editor here I have written some account of that school. The paper containing it I directed to be sent you. There you will have the testimony of a man in favor of the school, who has no connexion with Missionary Societies, and cannot be suspected of advocating a plan to procure employment or profit for himself. Besides, his religious friends think him much too far removed from religious enthusiasm, to suspect it of having betrayed his judgment. Such testimony, a kind of testimony you do not often obtain in a case of this kind, may, from its novelty and disinterestedness, do the service I wish to an institution that is dispensing the greatest benefits, and which merits every support that wealth, piety, and benevolence can render it."

After speaking of the injuries which the natives experience from the intrusion of the whites, and describing the inefficacy of the existing laws of the United States, which were intended to protect the Indians, the writer adds,

"Can you not raise up in Congress some friend to the Indians, that would ensure that justice to them which the nation wills, and the administration is desirous to accord? Nearly two years have elapsed since the laws have been enforced in any shape. Were I in Congress, I would emulate the zeal and perseverance of Wilberforce. Is there none to be found, who can be fired by his glorious example? glorious by the brilliancy of its success, no less than by its intrinsic merit."

The following paragraphs are extracted from the account, which was published in the Raleigh Register. After noticing, in very respectful terms, the la-

hors of Mr. Gambold and Mr. Blackburn, and the institution of the mission at Chickamaugah by Mr. Kingsbury, he proceeds thus:

"The present head of the mission is the Rev. Ard Hoyt, a venerable, pious, sensible, and discreet man, who, with his wife and six interesting children, left the pleasant valley of Wyoming, in Pennsylvania, to encounter the difficulties and endure the privations of a wilderness, with the single view of extending the blessings of civilization and Christianity among the Cherokees. The teacher of the school is Mr. William Chamberlain, of Vermont. The steward and manager, is Mr. Moody Hall, of New-York, and there are two young men learning the Cherokee language with a view to increase the utility of their labors.

"The school is conducted on the Lancastrian plan, and consists of 53 scholars of whom 49 are Indians. I spent a day in the school, taught and heard every one of the classes myself, and I declare that I never saw a better regulated school, or scholars of more promising dispositions and talents.—They were quick of apprehension, retentive in memory, docile and affectionate. The greater number of the scholars were between 8 and 12 years of age; a few more were 16, and one, I think was 18. This last was a young woman of much merit; she read well, conversed sensibly, was grave, dignified and graceful in her manners; handsome in her person, and would be an ornament to almost any society. I was told that at their female society meeting, when asked to pray, she always unhesitatingly did so, and in a manner peculiarly fervid and eloquent; her name is Catharine Brown. Lydia Lowry, Alice Wilson, and Peggy Wolf, three other Indian girls that I recollect, of less mature age, were good scholars, and genteel and agreeable in their manners. Edward, a brother of Catharine Brown's, and too many other boys to be enumerated, would, for their open, manly countenances, correct manners, and decent school acquirements, obtain respect and consideration in any community.

"The school is opened and closed by prayer, and all the scholars join in singing hymns. Those who merit them, receive as rewards, daily and twice a day, for "*Punctual attendance*," "*Behavior*," and "*Diligence*" cards or tickets, with the initial letters of those words printed on them, which are valued at half a cent, a cent, and three half cents.—These are current money, and are received in payment for knives, books, or whatever else they wish to purchase. For damaging slates, losing pencils, negligencies, &c. &c. they are sometimes fined in tickets. The children value these tickets highly, both for the honor which the number of them confers, and the substantial profit they afford.

"All the scholars live at the mission house. Besides the literary, religious, and moral instruction which they receive, they are taught practical farming, and are initiated into habits of industry—an art and virtue unknown among savages. They all eat in a spacious hall attached to the rear of the mansion house, the girls at one table and the boys at another, at which the pastor, teacher, and the ladies of the family preside. The order and decency observed at their meals equally surprised and pleased me. The boys occupy several detached cabins as lodging rooms, which form the right wing of the mission house. The girls a spacious one on the left, where they are accompanied by a daughter of Mr. Hoyt. They sit and work in the main building, where they form busy, interesting and pleasing groups, around some of the ladies of the family.

"What is learned in the school room is not the most considerable, nor, considering the situation of the nation, the most important part of their education. They are made practical farmers under the direction of an excellent manager, by which means they give direct support to the institution, and procure important advantages to themselves."

#### ORDINATION OF MISSIONARIES.

It is expected that three missionaries, and perhaps more, will be ordained at Salem, on Wednesday, Nov. 4, with a view to be sent forth under the direction of the Am. Board of Commissioners for Foreign Missions. The Rev. Professor STUART, of Andover, is appointed to preach on the occasion. At the close of the services the sacrament of the Lord's supper will be administered.

**TO READERS.**—As the Panoplist for July contained 16 pages more than usual, the present number, and the one preceding, contain 8 pages less than usual in each.